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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVI.

(*Continued from p.* 52.)

Again—The answer before us further states that Christ humbled himself by enduring "the cursed death of the cross." This was a punishment inflicted only on malefactors of the most atrocious and degraded kind—O who can conceive of the humiliation of the Son of God, in consenting to die like slaves and thieves!—a death in which infamy and agony were united, and carried to their very extremity!

The death of the cross was called *a cursed death*, because they who endured it were separated from all good, and devoted to all evil. Christ, although sinless in himself, was separated from all happiness, and devoted to all misery, while he suffered on the accursed tree. God spared him not, but gave him up to this awful death for us all. Hear the words of inspiration, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written—'Cursed is every one that hangeth on a tree.'" Our blessed Redeemer had taken the law place of sinners, and in regard to these it was enacted—"Cursed is every one who continueth not in all things written in the book of the law to do them."

It is, I presume, known to you all, that the cross was formed by a post sunk in the ground—toward the top of which a transverse piece of wood was firmly fastened: on this the victim had his arms extended, and nails were driven through the palms of each hand to fasten them above, while, in the same manner, the feet were nailed to the post below. In this manner hung, and bled, and died, that Saviour, my dear youth, who thus suffered, for your sins and mine. Having, in these circumstances, been pierced to the heart with a spear, to insure his death, he said—"It is finished,"—the great work is all accomplished—"Father, into thy hands I commend my spirit:" And "he bowed his head, and gave up the ghost."—The sun hid his face; the earth quaked; the rocks rent; the death of its Maker darkened and convulsed the universe!

This death of the Redeemer had been typified, at a very early period of the ancient Jewish church, by the brazen serpent; which Moses, by Divine command, erected on a pole in the wilderness, and to which those who had been stung by serpents, were directed to look for healing: And although the ancient saints had not those clear and definite ideas of the atoning death

of Christ which we are favoured with, yet from symbols and sacrifices they knew enough to make this the object and reliance of their faith, and they were saved by it.

I must not leave this part of the subject, till I have distinctly reminded you, that neither during the sufferings, nor at the death of Christ, was his human nature separated from his divine, as some have strangely affirmed. The natures were inseparable; though it was only in his humanity that the Saviour did or could suffer. Yet as the Divine nature gave worth and efficacy to all, if it had been separated from the human, there would have been nothing left but the sufferings of a perfect man; of no avail to take away sin, and exhibiting but a low example, comparatively, of humiliation.

Finally—The answer states that Christ was "buried and continued under the power of death for a time." Temporal death had been a part of the penalty threatened to the transgression of the first covenant, and therefore the Surety humbled himself to taste it. In that remarkable prophecy of our Saviour, which we have in the 53d chapter of Isaiah, and which seems more like a history than a prophecy, there is one passage which, but for the facts, would appear extremely obscure and almost contradictory. It is said "he made his grave with the wicked, and with the rich in his death." Or as Lowth more accurately renders it—"His grave was appointed with the wicked; but with the rich man was his tomb." How wonderfully and exactly was this prophecy accomplished!—As our Lord suffered with thieves, so, no doubt, his grave was intended and appointed by the Jews, to be with theirs. Yet the purpose of God must stand—"With the rich man was his tomb." We have only to collect and read the several accounts of the evangelists, thus connected and translated by Lowth—"There was a rich man of Arimathea, named Joseph, a member of the Sanhedrim, and of a respectable character, who had not consented to their counsel and act: He went boldly to Pilate and begged the body of Jesus; and laid it in his own new tomb, which he had hewn out of the rock, near to the place where Jesus was crucified; having first wound it in fine linen, with spices, as the manner of the Jews was to bury the rich and great." Thus, literally, strictly, and strikingly, was this obscure prophecy fulfilled: The grave of Jesus was appointed with the wicked—with thieves and robbers—yet after all, with the rich man was his tomb. How wonderful is it that such prophecies do not convince the Jews!—They will, when the veil shall be taken from their hearts; and I think these striking predictions were partly intended for this very purpose.

Our Lord's body was laid in a new tomb, in which no one had ever been laid before; that when he should arise from the dead, there might be no room to affirm that it was some other possessor of the tomb that had risen, or been removed.

The body of our Lord saw no corruption. It had never been tainted by a single sin. He was, in all respects, "God's holy One:" and his work of humiliation being complete, when he yielded to the stroke of death and was laid in the tomb, he saw no corruption. He remained a part of three days under the power of death; that is, from about three o'clock of the afternoon of Friday, till after day-break, on the Lord's day. This was a space sufficient to number him distinctly with those who are laid in the grave, and to ascertain beyond all controversy that he had been dead—that his body was deprived of every vital principle or indication.

You learn in the creed that

Christ "descended into hell." The word here translated *hell*, is *hades* in Greek. It means only *the state of the dead*—There is no reason to believe that Christ descended to the place of the damned. The awful agony of the garden, the death of the cross, and being numbered with the dead, fully satisfy this expression of the apostles' creed, and we believe that nothing further was intended by it. He said to the penitent malefactor—"This day thou shalt be with me in paradise"—His holy soul was in paradise, while his body lay in the tomb.

Thus have we considered the interesting subject of our Lord's humiliation. I could not forbear a number of reflections as I passed along. Let me entreat you, in addition, to consider—

1. That the humiliation of Christ ought effectually to teach humility, to all who profess to be his disciples. Why was it necessary that the Son of God should stoop so low? Was it not because our sins had cast us from the standing which man originally held, and had sunk us deep in guilt, and infamy, and wretchedness? Was it not because it was indispensable that he should come down to the depths of our degradation, that he might raise us up from them? And is this deeply degraded state, that into which every child of Adam is born?—Is it that in which every one remains, till he is delivered from it, through the influence and application of the stupendous work which was accomplished by the humiliation of Christ? You know, my dear youth, the answers to which these interrogatories point you. Believe it, the humiliation of Christ, when rightly considered, will connect itself with such views of human guilt and debasement, as are fitted to hide pride forever from the eyes of every human being;—fitted to make him feel, that before his God, he is a polluted, abject wretch, who is ever out of his place, when he is out of the valley of humiliation. It was indeed an infinite condescension, for our blessed Redeemer to be in a state of humiliation; but to be in that state is no condescension in us. It is our only proper state. To claim to be in any other, is infinitely absurd, as well as sinful. O be sensible, that the very essence of sin is pride! It was the first sin, and it has been the mother sin ever since the first. Let us acknowledge, as becomes us, that we are *guilty and vile*. Let us, as sinners, take our place in the dust before our God. When there, we shall be prepared to receive the benefit of our Lord's humiliation. We shall be willing to owe our salvation entirely, to what he has done and suffered on earth and is now doing in heaven. We shall embrace him—most cordially and thankfully embrace him—as all our salvation and all our desire. We shall prove our discipleship by that lowliness of mind, and by all those acts of condescension and kindness to our fellow sinners, of which he has set us an unspeakably amiable example: and we shall find this lowliness of mind as favourable to our peace and comfort, as it is correspondent to the demands of duty—Yea, we shall find it favourable to true magnanimity, and genuine dignity of character. It marks the ingenuous return of a convinced and humble prodigal, to the love and kind reception of the best of fathers. It is lovely in the sight both of God and man; and it prepares all in whom it is found, to be raised in due time, through the aboundings of the Saviour's purchase, to a crown and a kingdom, unfading and eternal.

2. A due consideration of the humiliation of Christ, will most effectually teach us to be patient under sufferings. Was he patient and resigned, and perfectly submissive to his Father's will, when he suffered for our sins? and shall

we be impatient and rebellious while we suffer for our own sins? For let it ever be remembered, that if we had not been sinners, suffering had never been known, either by our Saviour or by ourselves. Sin is the cause of all the suffering in the universe. The sin of man has produced whatever of pain and misery has been felt by our guilty race, and by our glorious Redeemer. He endured the awful penalty due to the guilty, without a regret or a murmur, when he stood in their place: and shall any sinner, on this side the place of torment, murmur, when he endures only a very small part of what his iniquities have deserved? With what pertinence and force is it asked in Holy Scripture—"Wherefore doth a living man complain, a man for the punishment of his sins?"

By what Christ endured in his humiliation, the sufferings of his own people have changed their character.—Their sting is extracted. They are no longer the wrathful inflictions of an incensed judge, but the wholesome, however painful discipline, of a wise, a kind, and a loving Father. Have the people of God this assurance, and can they think of what it cost their Saviour to give them this assurance, and yet can they complain? No—In the lively exercise of faith they cannot, they do not. A delicate woman, under one of the most painful operations of surgery which human nature can sustain, was observed to pass through the whole without a sigh or a groan—How could you bear it thus? was the earnest inquiry, after the operation was safely over. I thought, said she, how much more than I endured, my Saviour bore for me, and I could not find it in my heart to utter a complaint. Here, my dear children, is the blessed secret of bearing pain, and affliction of every kind, of which the ungodly world is entirely ignorant. The true believer thinks much of what his Saviour bore; thinks that it was borne for him; thinks that his own sufferings are light in the comparison; thinks that they are all inflicted by a Father's hand; thinks that they are all needed, and that infinitely more are deserved; thinks that they give him the opportunity to exercise precious graces, that shall have an abundant reward; thinks that they will all increase the bliss of heaven; thinks, in a word, that "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal."

3. In the humiliation of Christ, we see more strikingly and impressively than any where else, the evil of sin. We see this evil, as already observed, in all the sufferings which mankind endure—in all the painful diseases to which our race is subject; in all that man inflicts on his fellow man; in all the calamities which arise from war, and famine, and pestilence, and inundation, and earthquake; in all the mortality which has long since made the number of the dead, a thousand fold greater than the number of the living—In all this, you see the consequences and the evil of sin; and truly it is an appalling view. But if you look into the invisible world, and contemplate the state of those who have gone to the place of endless perdition; to the abodes of hopeless despair; to the inconceivable agony described in Holy Writ, by the worm that never dies, and the fire that is never quenched—by the blackness of darkness forever; by the weeping, and wailing and gnashing of teeth, of those, the smoke of whose torment ascendeth up forever and ever—When you contemplate this, you think nothing of all the sufferings of the present life.

Here you are ready to say—here, in "the damnation of hell," we see, in the most awful manner, the evil of sin—No, my dear children, there is one other view, that is more awful still. In all you have yet seen, not an individual being endures any thing, beyond what he has personally and justly deserved. But now turn your eyes to Gethsemane and Calvary, and there see "the Holy One of God," suffering by *imputation* only, for the sins of his people—suffering agonies beyond all your conceptions—and then tell, or conceive, if you can, what must be the malignity of that evil, which a righteous God could not consistently pardon, without these ineffable inflictions on his only begotten and well beloved Son. O flee to him!—that as your sins have caused his sufferings, so his meritorious righteousness, wrought out in pain and humiliation, may save you from suffering without hope and without end. This leads me to remark—

4. That we may learn our infinite indebtedness to the Saviour, by contemplating his humiliation. We are accustomed to estimate our obligations to a benefactor, by considering both the intrinsick value of his gift, and what it cost him to bestow it on us. Estimate in this way, if it be possible, the obligations we are under to our adored Redeemer. Can man or angel tell, what is the value of the gift of eternal life, to those who were doomed to eternal death? But such is the gift of Christ to every glorified spirit, that shall be found in "the General Assembly and Church of the first born, whose names are written in heaven." Every individual of that whole assembly owes, and will eternally and entirely owe it, to Christ, that *his* are all the unknown joys of heaven, in place of all the unknown miseries of hell. And to procure for his people this happy exchange of destiny—to make them the gift of eternal life, their Saviour, in his humiliation, answered a debt which none but a God could pay. "We were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without a spot—Feed the church of God—said the holy apostle—which he hath purchased with his own blood." Now, when we thus consider what an infinite benefit our blessed Lord bestows on his people, and at what an expense he procured it, do you not perceive that their indebtedness to him is strictly *inconceivable*, is literally *infinite*. He knows that we can never repay him, and he does not require it—Nay, he not only intended that what he did should be gratuitous, but he demands that we receive it as such. It is the height of arrogant and impious self-sufficiency, so much as to think of rendering to Christ an equivalent for what he has done for us, or to think of adding to it by any deeds of our own. We are to receive his gifts "without money and without price." But he does expect and demand our gratitude—He expects and demands it, as the evidence of our sense of obligation. And where is the gratitude of that human being, who hears the gospel message, and does not feel that he is indebted to the Saviour, beyond what can be uttered or imagined.

Consider then, I entreat you, in what manner you are to make known that you feel your indebtedness to your Redeemer. It is by accepting him as your only Saviour; it is by making nothing of yourselves, and every thing of him; it is by coming to him to deliver you at once from the guilt, the pollution, and the dominion of your sins; it is by devoting yourselves unreservedly to his service and glory; it is by obeying all his commandments; it is by cultivating a temper and spirit like his own, and walking as you have him for an example; it is by adorning his reli-

gion, and using all your means and influence to gain others to embrace it; it is by living as citizens of heaven—holding communion with your Redeemer now, and anticipating the happy period when you shall see him as he is, be in your measure like him, and dwell for ever in his presence, in the mansions which he has gone to prepare for his people. Amen.

ON THE ATONEMENT.

No. XII.

The Redeemer's Glory.

My dear Brother,—This will be the last letter on the important subject that has so long occupied our attention. It remains only to show, that, as the views of the old school reflect higher honour on the perfections and law of God, than those of the new, so they present a nobler and more scriptural tribute of praise to the great Redeemer.

The atonement, says Mr. Beman, *merely opened the door of mercy* to fallen man. The writer of Dialogues, while he admits that Christ died with an intention to save the elect, and not others, and that he satisfied publick justice, denies that he made any satisfaction to *distributive justice*, and affirms that the gift of Christ resulted from no *special love* of Jehovah to his chosen, but from that *general benevolence* in which all share, and that *common compassion* which is not denied even to the damned. Others represent the atonement as consisting in an exhibition of the evil of sin, and in a declaration of God's hatred of it and its desert of punishment; and affirm that, if not one soul were saved, the proper end of the death of Christ would be answered, and its full effect produced.

With these views of our brethren we cannot accord. They are either *erroneous* or *defective*. They detract from the honour due to the atonement of our blessed Lord; they remove it from that central and all important point in the scheme of salvation, which inspired writers have assigned to it; and they detract from it the glory of effects which it really produces. That it opened the door of hope and mercy to this wretched world is certain; but we regard it also as the *meritorious cause* of our salvation. While we admit a display of the evil of sin, of its desert of punishment, and of God's hatred of it, and of his justice, to be the result of the atonement; we maintain its *true nature* to consist in *making satisfaction* for sin. The idea that the end of the atonement would have been answered, although none of our fallen race had been saved, we reject as entirely derogatory to the wisdom of God and the merits of his Son; contending that, as an atonement carries in its nature the notion of a *satisfaction*, the salvation of all who were given to the Redeemer must certainly follow in the *manner* and *time* agreed upon in the eternal counsels of the Holy Trinity; and that to have left their salvation uncertain, as it would have reflected on Infinite Wisdom, so it would have been inconsistent with the infinite value of the price paid for their redemption. We make the atonement of Jesus Christ the procuring cause of every blessing bestowed on the church, both in this and the next world.

In my third letter (pp. 200, 201,) it was shown, that the inspired writers represent every blessing of salvation as the *fruit* of Christ's death: such as forgiveness, reconciliation, justification, peace, adoption, sanctification, and the heavenly inheritance. Now, it is plain such a representation could not be properly made, if the death of Christ merely opened the door of hope and mercy. These blessings ought, in that case, to be denominated the *fruit of Divine grace*

ONLY, and not of the atonement; but as the atonement did really merit them for sinners, they are justly represented as the fruit, at once of the death of Christ, and of Divine grace; because they really are so; and grace is justly celebrated as reigning "through *righteousness* unto eternal life, by Jesus Christ our Lord." Rom. v. 21.

An inspection of the texts cited in the letter just referred to, must convince any reflecting mind, that there is a real established connexion, between the death of the Redeemer and all the blessings of salvation. But what, it will be asked, is that connexion? In reply to this question, it may, I think, be truly affirmed, that it is the connexion which exists between *cause* and *effect*, between a *price* and a *purchase*, between a *service rendered* and a *stipulated reward*.

Let not the investigation of this question be regarded as a mere matter of curious speculation. If the scriptures speak on it we are bound to hear and learn; and it would ill become us to turn away our ears from the voice of heavenly wisdom, contenting ourselves with believing that some *general undefined* connexion subsists, between our salvation and the death of Christ. Will any say that this point belongs merely to the philosophy of Christianity? I would admonish them not to disparage by such a name, a truth which Infinite Wisdom has seen fit to teach the church. It is precisely one of those particulars, in which the knowledge of Christians transcends that of ancient saints; one that involves the glory of the Redeemer and the comfort of his people. We proceed therefore to inquire what the New Testament teaches on this question.

1. It teaches that the connexion between the death of Christ and our salvation is that *of cause and effect*. If it were not of this nature, with what propriety could the inspired writers attribute the cleansing of the soul from its moral pollutions to his blood? That they do so is incontrovertibly plain: "Unto him that loved us, and hath *washed us from our sins in his own blood*." But this, it will be said, is figurative language. Admitted; it has however, a *real* meaning; and what can the meaning be, except this: that, as the body is cleansed from its pollution by the application of water, so the soul is really cleansed from the pollution and guilt of sin, by the application of the Saviour's blood to it by faith. Accordingly we hear the apostle (1 John i. 7,) say, in plain language, "The blood of Jesus Christ his Son *cleanseth* us from all sin:" teaching us that his precious blood operates, *as a cause*, in purifying the soul from moral defilement, *as really* as water does in purifying the body from the pollutions of contaminating substances. The same truth is taught by the writer of the epistle to the Hebrews, chap. ix. 13, 14, where he shows the superiority of Christ's sacrifice to those typical sacrifices that were offered under the law: "For, if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works* to serve the living God?" The blood of the Levitical sacrifices were the constituted cause of ceremonial purification; and, in like manner, the blood of Christ is a more powerful cause, of real internal purification of the sinner's conscience, from the guilt and pollution of sin.

2. Between the death of Christ and the blessings of salvation, there exists *the connexion found between a price and its purchase*. That his blood is denominated a *price*, and that we are said to be *bought*, is asserted by inspired writers too

plainly to be denied by any acquainted with scriptural language; and some of our brethren seem willing to allow that *we* were bought with a price; but deny that any price was paid for the *blessings of salvation.* Yet from the admission of the former truth, the latter must follow as a legitimate consequence. For when a person buys a thing, that thing becomes the buyer's property. In what sense then, I ask, were we bought by Jesus Christ? Were we not his property before he paid the price? Were we not his creatures, dependent on him for existence and every thing; and had he not a perfect and sovereign right to dispose of us as he pleased? How then did he buy us? What new right did he acquire over us by his purchase? He bought us out of the hands of Divine justice, and from under the curse of the law, that he might save us; he acquired by his purchase the right of delivering us from the dominion of sin and Satan, and bestowing on us eternal life. "Father," said our Redeemer, as he was finishing the payment of the mighty price of our redemption, "the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast *given* him *power* over all flesh, *that he should give eternal life to* as many as thou hast given him." John vii. 1, 2.

Besides, as the sacred writers do, as we have proved, connect the blessings of salvation with the death of Christ as their *real meritorious cause;* and as they expressly call his death a *price;* it must follow, that the one is connected with the other, just as a thing purchased is with the price paid. And this is taught still plainer in that remarkable passage in Peter's first epistle: (chap. i. 18, 19) "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, *from your vain conversation* received by tradition from your fathers; but with the *precious blood* of Christ, as of a lamb without blemish and without spot." Now, here deliverance from vain conversation, from a foolish and sinful life, or in other words, *sanctification,* is affirmed to have been purchased with the blood of Christ; and if this leading blessing of salvation was, then it will follow, that all others were thus purchased. Accordingly, we find this asserted by the writer of the epistle to the Hebrews: "Neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place, *having obtained* ETERNAL REDEMPTION *for us.*" Heb. ix. 12. Eternal redemption will, it is presumed, be admitted in this passage, to comprehend all the blessings of salvation; or if any should wish to object, they ought to be convinced by the 15th verse, where the apostle goes on to say—"And for this cause he is the mediator of the new testament, *that* BY MEANS OF DEATH, for the redemption of the transgressions that were under the first testament; *they which are called might receive the promise of the* ETERNAL INHERITANCE." Here then the blessings of salvation, not excepting the eternal inheritance, are attributed to the death of Christ as their *meritorious cause,* or *price paid* for them. See also Gal. iii. 13, 14.

It is in vain for our brethren to endeavour to explain away this scriptural truth, by alleging the death of Christ was not a *literal* price. For if by this they mean the blood of Christ was not *silver* and *gold,* they assert what no one can be ignorant of, and guard against an error which none are in danger of adopting. But the blood of Immanuel, though not silver nor gold, yet was a REAL *price;* infinitely more valuable in the sight of God and acceptable to Divine justice, than all the treasures of earthly kingdoms. That the purchase of our salvation by this amazing price

is perfectly consistent with the *reign of free and sovereign grace* throughout the whole work, from beginning to end, was, you will remember, shown in my third letter. To the arguments there used to establish the entire harmony of salvation by grace, and salvation by the righteousness of Christ, it is not deemed necessary to offer any thing additional.

3. The connexion between the death of Christ and our salvation, is the same as that which exists *between a service rendered and a stipulated reward.*

A work was assigned to Jesus Christ by his eternal Father. This work consisted in his active and passive obedience, or, in other words, in his obedience even unto death. So we are taught by holy scripture. He himself says, "sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. xl. 6, 8. "I came down from heaven, not to do mine own will, but the will of him that sent me." John vi. 38. Speaking of laying down his life, the Saviour says, "This commandment have I received from my Father." John x. 18. And at the close of life, just before his crucifixion, he said, "Father, I have glorified thee on the earth; I have *finished the work which thou gavest me to do.*" His exaltation followed, not merely as a *consequent* follows an *antecedent*, but as a *reward* of a *stipulated service.* His reward consisted in his being raised, as man and mediator, to the mediatorial throne, invested with supreme dominion over the church and the world, over men and angels, for the purpose of saving unnumbered sinners of our race, to the glory of divine grace. Both prophets and apostles inculcate this delightful truth. "Thy throne, O God," exclaims David, while contemplating the beauty and glory of the promised Messiah, "is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou *lovest righteousness and hatest wickedness:* THEREFORE, God, thy God, *hath anointed thee with the oil of joy above thy fellows.*" Ps. xlv. 6, 7. In his prophetic view of humiliation and exaltation, the death and resurrection, the obedience and reward of Christ, Isaiah says, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. THEREFORE *will I divide him a portion with the great, and he shall divide the spoil with the strong;* BECAUSE HE HATH POURED OUT HIS SOUL UNTO DEATH." Isaiah liii. 10, 12. Having recited the several steps in the humiliation of the Son of God, from his assumption of the form of a servant, to his death on the cross, the apostle Paul declares his reward: "WHEREFORE God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9, 11. And the Redeemer himself proclaims the same truth, in his solemn intercessory prayer; in which, immediately after stating the completion of his work, he prefers his claim to the promised reward: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Father, I *will* that they also whom thou hast given me, be with me where I am: that they may behold my glory

which *thou hast given me:* for thou lovedst me before the foundation of the world." John xvii. 5, 24. To this glorious reward the apostle refers, when, speaking of the Redeemer, he says, "Who, for *the joy that was set before him*, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 2.

Thus are we taught to conceive of the nature of the connexion subsisting between the death of Christ and our salvation. It is that of *cause* and *effect*, that of a *price* and its *purchase*, that of a *service rendered* and a *stipulated reward*. To speak then of the atonement as *merely* opening the door of hope and mercy, is ascribing to it not half the praise due to that amazing transaction; and to assert that its end would be accomplished, although not one human soul were saved, is to derogate from the glory of HIM who died that we might live, and hung upon a cross, that we might ascend a throne. The *design*, both of the Father who gave his Son, and of the Son who gave himself, to be a sacrifice for sin, was, *to secure the salvation* of all believers, and of all who were chosen to salvation in the eternal purposes of heaven. This glorious effect must be produced, or the atonement would fail in accomplishing its grand design. But failure is impossible. "I lay down my life for the *sheep*. And other sheep I have, which are not of this fold: them also *must* I bring, and they shall hear my voice; and there shall be one fold and one shepherd." John x. 15, 16. "All that the Father giveth me *shall* come to me; and him that cometh to me, I will in no wise cast out. And this is the Father's will which hath sent me, *that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life; and *I will raise him up again at the last day.*" John vi. 37, 39, 40. Such is the scriptural connexion between the death of Christ and the salvation of believers; a connexion clearly pointed out, and strongly marked by inspired teachers. It is one of those glorious truths which we owe to divine revelation, and which we are bound by divine authority to believe, and apply to those practical purposes it is intended to subserve. It has an important bearing on a Christian's experience. It is calculated to excite his joy, and awaken his gratitude; while it points out to him the sacred fountain in which he is to wash, that he may be cleansed from all the stains of guilt, and all the pollution of sin.

The atonement we justly honour, when we conceive of it as the *procuring, meritorious cause* of salvation, and as the *infinite price* paid by the Son of God for the redemption of all his chosen people; and when we believe that the free and sovereign grace of God, as it provided, so will not fail to apply this infallible remedy, discovered by infinite wisdom, for healing the dreadful diseases produced by sin. By his obedience unto death, Christ was "made" a "perfect" High Priest; and thus, by *his blood*, "became the AUTHOR *of eternal salvation* unto all them that obey him." See Heb. v. 8, 9, and ii. 10.

Having finished the discussion, permit me now to recapitulate the several points in which the two schemes of atonement have been contrasted. In my first letter it was shown, that, notwithstanding the broad assertions of the New School about its extent, the *indefinite* is not more extensive than the *definite* atonement, either *in regard to the merit of Christ's death*, or *in reference to its application*, or *in respect to the offer of salvation*, or *in relation to the divine purpose:* and, in fact, that the views of our brethren, in this particular, have no advantage

whatever over ours. In the second, third, and fourth letters, the doctrine of the two schools was compared, in respect to the preaching of the gospel, and the display of free and sovereign grace, in the recovery of fallen man; and it was, I trust, proved, that there is nothing in our views of the atonement, to prevent the general preaching of the gospel to all nations, and all classes of mankind; nothing to hinder a free and unrestricted offer of salvation to every one who hears us, and to assure him, that if he believe, he will certainly be saved: that there is no inconsistency whatever in representing, as the inspired writers plainly do, the blessings of salvation as being, at once, the *fruits of Christ's death*, and the *fruits of free and sovereign grace;* and that if there were any difficulty in this matter, the attempt of our brethren to remove it, by asserting the Redeemer satisfied *publick*, and not *distributive* justice, is futile. We compared the views entertained by the two schools of the nature of the atonement, in the fifth, sixth, and seventh letters; where it appeared, that our doctrine accords with scriptural statements and representations on the subject; and that, as our brethren mistake, so, by denying the *real satisfaction* made by the Son of God in his character of *substitute* of his people, charged with their sins, and sustaining the penalty of the law due to them, they, in fact, *subvert the* TRUE NATURE of the atonement, and oppose clear and positive testimonies of inspired writers. In the remaining letters I endeavoured to prove, that the doctrine of the Old, is to be preferred to that of the New School; because it puts higher honour on the *truth*, the *justice*, and the *love* of God; because it better guards the *rights* and *demands* of the divine law; and because it affords a brighter display of the *mediatorial glory* of our Lord Jesus Christ.

Committing these letters to the patronage and blessing of that Almighty Redeemer whose work I have endeavoured to illustrate, and whose glory I have attempted to magnify,

I am, dear Sir,
Yours affectionately,

———— ————.

FOR THE CHRISTIAN ADVOCATE.

MR. EDITOR,—Having been interested myself in the following simple, candid narrative of Luther, I have taken the pains to turn it into English. If you can make any use of it, or of any part of it, to subserve the important ends at which you aim in your useful miscellany, it is entirely at your service. And if this should be well received, I may take occasion, in an hour of leisure, to send you something more from the pen of this extraordinary man, to whom the church of Christ is so much indebted. I know, indeed, that all may have access to the *history* of this reformer; but, for myself, I would rather read a page of his own writing, than the most elegant history which can be given of him. In fact, I learn, in this way, more of the man, and of the spirit by which he was actuated. When we read his own writings, we come into a sort of contact with his person. We soon learn what judgment we ought to form of him.

I am, very respectfully,
Yours, &c. Q. S.

Windsor, Dec. 23, 1826.

MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF, PREFIXED TO THE EDITION OF HIS LATIN WORKS, PUBLISHED BY ORDER OF THE ELECTOR OF SAXONY.

(*Translated from the Latin.*)

For a long time, and with much resolution, I resisted the solicitations of those who wished me to publish my books, or rather, my

confused lucubrations; as well, because I was unwilling that the works of the ancients should be superseded by my novelties, and the reader be thereby hindered from reading them; as because, there is now extant, abundance of books methodically composed, among which, *the Common Places* of Philip [Melancthon] excel; by which, the theologian and bishop may be formed, both as it relates to copiousness and elegance, so that he has the opportunity of becoming powerful in preaching the doctrines of piety; especially, since the Holy Bible may now be had in almost every language. But my books were produced in no regular order, but as the occasion prompted, or rather compelled; and form so rude and undigested a chaos, that they could not easily be reduced to order, even by myself.

Influenced by these reasons it was my desire that all my books should be buried in perpetual oblivion, that there might be room for better works. But the importunate pertinacity of certain persons, who daily beset me, and represented that if I did not consent to publish them, it was most certain that after my departure others would do it; who would probably be ignorant of the occasions and circumstances which gave them birth, and thus the confusion would be greatly increased—I say the importunate perseverance of these persons so prevailed, that I at length consented to permit them to be published. To which there was added the wish, nay the command of our illustrious prince, Frederick the elector, who not only ordered the printers to prepare an edition, but compelled them to hasten the work.

And now, in the first place, I beseech the pious reader, for the sake of our Lord Jesus Christ himself, that he would peruse these writings with candour, and with much tenderness. Let him know, that I was once a monk, and a most insane papist; and when I first engaged in this cause, I was so intoxicated with error; yea, so immersed in the doctrines of the pope, that I was fully prepared, as far as I was able, to put to death, or to consent to the death, of all who should detract one syllable from the obedience of the pope. Such a Saul was I, that even now, there are not many of them, whose zeal is equal to mine. I was far from being so cold and icy a defender of the pope as ECKIUS, and such like men; who appear to me, to engage in his cause more for the sake of their appetite, than as being influenced by any real concern for its success; indeed, unto this day, they appear to me, as epicureans, to hold the pope in derision. But I entered into this business conscientiously, for I laboured under awful apprehensions of the last day, and from my inmost soul, desired to obtain salvation.

The reader will find, in my first writings, what great concessions I made to the pope, in the most humble manner, which in my later years, I hold to be little better than blasphemies; and which I now execrate as abominable. Pious reader, you will pardon this error, and consider, that at that time I was inexperienced: and that I stood alone, and was, in every respect, most unfit and unprepared to handle such matters; and I call God to witness, that not intentionally, but by accident, I was at first involved in these controversies.

In the year of our Lord 1517, INDULGENCES made their appearance; or I ought rather to say, were promulged, in these regions, for the sake of base gain. I was then a preacher, a young man, and a doctor of theology, as it was called; and I began to dissuade the people, and earnestly to charge them not to give the least heed to the declamations of the preachers of indulgences; and in doing this, I was confident that I should have the pope for my patron; in the confidence of which, I boldly made resistance to this

traffick; for in his decretals, he had most explicitly condemned the want of modesty in the preachers of indulgences.

Soon after this I wrote two epistles, the one to Albert, archbishop of Mentz, who was to receive one half of the money arising from the sale of indulgences; the other half went into the coffers of the pope—a circumstance with which I was then entirely unacquainted: The other letter was addressed to our ordinary, Hieronymus, bishop of Brandenburg. In these I requested, that these reverend persons would repress the audacity and blasphemy of the preachers of indulgences. But the poor inconsiderable brother was condemned. Finding that I was held in contempt, I published a disputation and two sermons on the subject of indulgences, and soon afterwards, those resolutions in which, out of respect for the pope, I said that indulgences ought not to be condemned, but that the good works flowing from charity ought to be preferred to them. But this was to disturb the heavens, and to set the world on fire. I was accused to the pope. A citation to appear at Rome was sent to me, and the whole papacy rose up against me, a solitary person. These things occurred, A. D. 1518, about the time when Maximilian the emperor, held the diet, at which cardinal Cajetan attended, as legate of the pope. To him, Frederick our illustrious prince, the elector of Saxony, went, and obtained from him, that I should not be forced to go to Rome, but that immediately after the dissolution of the diet, he would call me before him, and take cognizance of the cause himself.

In the mean time, all the Germans, weary of bearing the peelings, extortions, and innumerable impositions of the Romish buffoons, anxiously waited the event of this affair; for it was a thing which no theologian or bishop had ever before dared to touch. The popular voice was in my favour, because the acts of Rome, which had filled and harassed the world, were generally detested. I went, therefore, to Augusta, on foot, and poor; but supported by the elector Frederick, who gave me recommendatory letters to the senate, and to some good men of the place. I remained there three days, before I went near the cardinal, for those excellent persons to whom I was recommended, would not suffer me to go to him, until I could procure the safe conduct of Cæsar. The cardinal, however, sent for me every day to come to him, by a certain orator, and this was very unpleasant to me, as I was not permitted to comply. But on the third day, he came again, expostulating with me for not having come to the cardinal, who was ready to receive me in the most gracious manner. I replied, that I felt bound to follow the advice of those excellent persons to whom I had been recommended by the elector Frederick, and it was their counsel that I should by no means go to the cardinal, until I had a safe-conduct from the emperor; but this being obtained, I assured him that I would come without delay. He appeared to be excited, and said, "What! do you think that prince Frederick will take up arms on your account?" I answered, that I had no such wish. "Where then," said he, "will you remain?" Under heaven, I replied. "If you had the pope and cardinals in your power," said he, "what would you do to them?" I would treat them, said I, with all reverence and respect.—Upon which he moved his finger, after the Italian fashion, and said, "*Hem;*" and went off, and never came back again. On the same day, it was announced to the cardinal by the senate, that the safe-conduct of the emperor was given to me, and he was admonished not to determine any thing severe against me. To which, it is said, that he answered, "Very well; however, I must

do what my duty requires." This was the beginning of that disturbance; what followed may be learned from the ACTS which are published in the following volumes.

In this same year, Philip Melancthon was invited by prince Frederick, to teach the Greek language; without doubt, that I might have a helper in my theological labours; and what God wrought by this instrument, not in literature only, but in theology, his works sufficiently testify, however Satan and all his adherents may rage.

The following year, A. D. 1519, in the month of February, Maximilian deceased, and Frederick became by right the viceroy of the empire. The tempest, now for a while, ceased to rage, and by degrees a contempt for excommunication, or the papal thunder crept upon me; for when Eckius and Caracciolus brought the pope's bull from Rome, by which Luther was condemned, the elector was at that time at Cologne, where he had gone to receive the newly elected emperor Charles, together with the other princes of the empire. He was much displeased with these emissaries of Rome, and with great constancy and boldness reproached them for daring to excite disturbances within his government and that of his brother John; and treated them so roughly, that they departed from him with confusion and disgrace.

This prince, endued with an extraordinary sagacity, understood well the arts of Rome, and well knew how to treat them, for he possessed an exquisite discernment, and penetrated into the designs of Rome, far beyond all that they feared or hoped. Therefore, after this they made no farther attempts on the elector, and were rather now disposed to flatter and cajole him; for in this very year the *golden rose*, as they call it, was sent to him by Leo X.; but the prince despised the honour intended for him, and even turned it into ridicule; so that the Romanists were obliged to desist also from attempts of this sort to deceive so wise a prince. Under his protection the gospel made a happy progress, and was widely propagated. His example also powerfully influenced many others, who, knowing that he was a most wise and discerning prince, were persuaded that he would never consent to cherish and defend heresy or heretical men: which thing brought great detriment to the papacy.

In this same year, a disputation was held at Leipsick, to which, ECKIUS challenged CARLSTAD and myself; but I was unable by any letters, to obtain a safe-conduct from duke George, so that I attended not as a disputant, but as a spectator; for I entered Leipsick under the protection of the publick faith which had been given to CARLSTAD. But what prevented my obtaining a safe-conduct, I never learned, for I had no reason to believe that duke George was peculiarly inimical to me. ECKIUS came to me at the inn, and said, he understood that I declined disputing. I answered, how could I dispute, since I was unable to obtain a safe-conduct from duke George. He said, "If I cannot dispute with *you* I will not with CARLSTAD; for I have come hither to dispute with *you*; what if I should obtain a safe-conduct for you? will you dispute with me?" Procure it, said I, and it shall be done. He went away, and in a short time, a safe-conduct was delivered to me, and permission to dispute. ECKIUS pursued this course, because he perceived, that in this disputation, he could acquire great honour and favour with the pope, since I had denied that he was head of the church by divine right. Here there appeared to be a fine field open before him, not only of flattering the pope and meriting his favour, but of overwhelming me with hatred and envy. And through the whole disputation he aimed at these objects; but he was neither able to establish his

own positions, nor to refute mine. At dinner, duke George addressing Eckius and me, said, "whether he is pope by human or divine right, *he is pope;*" which, unless he had been somewhat moved by the arguments which I used, he never would have spoken. However, his publick approbation was given to Eckius alone. And here see, in my case, how difficult it is, for men immersed in errors, to emerge and struggle into the light; especially when error is strengthened by the example of the whole world, and by inveterate custom; for, according to the proverb, "it is difficult to relinquish old customs, for custom is a second nature." And how true is that saying of Augustine, "if custom be not resisted it will become necessity." At that time I had read the scriptures much in publick and private, and had been for seven years a teacher of others; so that I had almost the whole contents of the Bible in my memory, and had, moreover, drunk in some beginnings of the true knowledge and faith of Christ, so as to know that we could not be justified and saved by works, but by the faith of Jesus Christ; and although I had publickly contended that the pope was not the head of the church by divine right, yet the consequence of this I did not see, namely, that the pope must necessarily be of the devil. For that which is not of God is of necessity of the devil. But I was so swallowed up by the example and title of THE HOLY CHURCH, and by long custom, that I conceded human right to the pope; which, however, if it rest not on divine authority, is a diabolical lie; for we obey parents and magistrates, not because they command it, but because it is the will of God. Hence I can more easily bear with those who are devoted to the papacy, especially if they are persons who have not had the opportunity of reading the scriptures and other books, since I myself, after I had for many years most diligently read the scriptures, still adhered tenaciously to the pope.

(*The remainder in our next.*)

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay II.

(*Continued from p.* 65.)

The use of language, as the medium for conveying to successive generations a great variety of moral conceptions, deserves to be particularly noticed. Language was given to our first parents by divine inspiration; and was especially fitted to be an instrument of thought and communication on religious subjects. Whilst this language remained substantially unchanged, it would be the source of important instruction. The mere process of learning its words and phrases, could not fail to intimate various ideas upon moral and religious subjects. Nor has this advantage been entirely lost; notwithstanding the multiplication of languages, and the changes which they have undergone. During their diversified changes, words, expressing moral and religious conceptions, continued to form a part of them; and would therefore be the occasion of suggesting these conceptions to the mind, whilst engaged in learning them. We may, then, consider language itself as a medium, by which moral conceptions are communicated through successive generations.

We have reason to believe, that many opinions prevalent among pagan nations, are the remains of a

primitive revelation handed down by tradition; and preserved with greater or less purity among different nations. The researches of the learned have proved, that many of their notions and rites were originally derived from divine revelation and divine institutions.

What would be the precise condition of mankind, if left, from the beginning, to the exercise of their native powers and resources, without any supernatural instruction, it is perhaps impossible to determine. But so far as we can judge, it would seem, that if capable of existing at all, they would be in a condition far more ignorant and degraded, than that of any nation of barbarians that ever lived upon earth. The impossibility of making any considerable intellectual improvement without the use of language; and the difficulty of inventing language without this improvement; seem to show the necessity of divine teaching for the cultivation of the human understanding, if not for the continuance of the human race.

The written word of God is the only full and adequate source of instruction, in regard to those subjects which man, as an accountable and immortal being, is most interested in knowing. So much is the human mind blinded and perverted by the deceitfulness of sin, by the corrupt customs and maxims of the world, and by the subtle devices of Satan; that although God has furnished sufficient means of information to all men, to render them accountable for their conduct, and inexcusable in not acknowledging and worshiping him as the only true God; yet all men have not that knowledge of God and of his will which is necessary to salvation. Whatever important purposes the wisdom of God may accomplish, by those common notices of his will which he has given, in some measure, to all men; we know from scripture and universal observation, that they are not ordinarily employed as the means of saving illumination and sanctification.

Man, from his limited knowledge and power, is compelled to form his purposes according to events as they transpire; and to employ, for the accomplishment of his purposes, the means that are brought to his knowledge by unforeseen circumstances. But the case is very different with God, who knows the end from the beginning, and whose resources are infinite. Whatever purposes are accomplished by any of his works, we may be assured they were known and designed from the beginning. He does not, like man, avail himself of unforeseen events, and accidental circumstances. To him there is nothing fortuitous or contingent. All his designs are eternal and unchangeable; both in regard to ends, and the means of their accomplishment.

The constitution of the world, and the arrangements of Divine Providence, may be viewed as an elementary school of instruction, to prepare our minds for understanding divine truth as revealed in scripture. The constitution and order of nature were designed by the all-wise Creator to furnish similitudes and analogies; to originate conceptions and judgments, which would admit of an easy transfer to spiritual and divine things.

Thus the relations of society, the arrangements of civil government, and, in general, the fundamental laws of the present state of things, were designed and adapted to facilitate our conceptions in relation to spiritual and eternal things. When therefore, natural things are employed in scripture to illustrate those that are spiritual, we are not to imagine that this application was suggested by the accidental similarity of some circumstances between them. We are rather to believe, that natural things were constituted with the express design of answering this, as well as the other

purposes of infinite wisdom. Thus the wisdom of God is conspicuous: the material world is subservient to the intellectual; natural things are subservient to spiritual; and temporal to those that are eternal.

These remarks account in the most satisfactory manner for the fact, that the greater part of our language, in reference to intellectual subjects, is derived from the objects of our external senses; and that the greater part of our language, in reference to spiritual and divine things, is derived from natural things. From the natural process in which our information is obtained, the fact could not be otherwise. Man, as he is at present constituted, acquires his knowledge by slow and almost insensible gradations, according to the various occasions which are presented for calling into operation the powers of his understanding. Our attention is first directed to material and natural things; and the language employed in relation to them, is afterwards transferred, by analogy, to those of an intellectual and moral nature, as soon as they become the subjects of examination and reflection.

It deserves however to be particularly considered, that this process of the mind furnishes the occasion, through want of due attention, of numerous errors in metaphysical and moral science. Language is transferred from the qualities of matter to the operations of the mind, and from human to divine things, without that variation of meaning, which the different nature of the subject indispensably requires. We are in constant danger of falling into error, from the ideas suggested by the literal and primary signification of words. Close attention to the peculiar nature of the subject, and great caution in the use of language, are necessary to guard us against mistakes from this source. A number of plausible errors, in various parts of intellectual and moral science, have no other support than an unfounded analogy. Ideas are attached to words in their secondary and figurative application, which can only belong to them in that which is primary and literal. And sometimes, through want of proper attention, words are transferred from the movements of matter to the operations of mind, and from natural to spiritual things; although in the latter applications they can have no distinct meaning whatever.

As the constitution of nature is adapted to prepare our minds for understanding moral and religious subjects, in like manner, the scriptures of the Old Testament are adapted to prepare our minds for understanding the more full revelation of divine truth contained in the New. The rites and institutions appointed before the coming of Jesus Christ, were, to those who lived during that period, types and shadows of good things to come; to us, they serve the purpose of suggesting and establishing many important principles, in relation to the sublime truths of Christianity.

Hence we may see the wisdom and goodness of God in providing those means of instruction which are best suited, or rather which are alone suited, to the nature and faculties of the human mind. On a superficial view of the subject, we are apt to conclude that it would be preferable if divine truth had been presented in a systematical form—in the manner of modern treatises of science; and not obscurely intimated by symbolical representations, and blended with numerous historical details. This conclusion, however, is precipitate and erroneous. It proceeds from inattention to the natural progress of the mind in acquiring knowledge. Modern systems of divinity may be easily intelligible, and very useful to those whose minds are already furnished with a great variety of information, derived from the scriptures and from numerous other sources. But with-

out this previous information, they could be of no immediate use. The natural progress of the mind is from particular facts to general principles. We are incapable of comprehending general truths stated in the form of abstract propositions, unless we have it in our power to illustrate and exemplify them by a recurrence to particular facts.

The institutions and historical details of the Old Testament suggest and illustrate truth by plain facts; they furnish language and originate conceptions, which enable mankind to comprehend the great doctrines of revealed religion.—These remarks are exemplified by the sacrifices offered under the former dispensations of the church. Sacrifices were appointed by divine wisdom, to prefigure and illustrate the redemption of sinners by the vicarious sufferings of the Son of God; to direct the faith of believers to his death as the expiation of their sins; and to furnish intelligible language, by which the church in every age might be able to understand the true nature and design of that grand and mysterious event. To ascertain, therefore, the true import of the death of Christ, it is our business to have recourse directly to those primeval institutions, which were divinely appointed for the express purpose of prefiguring and explaining it; making that variation in our conceptions, which the difference between the type and the antitype, the shadow and the substance, indispensably requires.

The ordinary course of events, constantly submitted to our observation, is sufficient to prepare our minds for understanding the relation of God to us, as our lawgiver and judge; the rewarder of obedience, and the avenger of sin. But the usual procedure of human affairs furnishes few, if any, justifiable instances of the judicial substitution of the innocent in the place of the guilty. To supply this defect, and to render the idea of substitution, imputation and vicarious satisfaction, perfectly familiar to the minds of men, God was pleased to ordain animal sacrifices, in which they were distinctly exhibited; and thus he prepared the world for understanding and receiving the doctrine of redemption, by the vicarious obedience and death of the Lord Jesus Christ.

The peculiar doctrines of Christianity must, of necessity, be learned exclusively from the scriptures, The constitution of nature gives us no direct information respecting the purposes of divine mercy towards the heirs of salvation, who like others, are by nature in a state of condemnation, depravity and helplessness; nor of the justification of believers through the meritorious obedience and atoning sacrifice of the Lord Jesus; nor of the sanctification of their natures by the efficacious influences of the Holy Spirit. These, and other truths essentially related to them, are made known only by supernatural divine revelation; and to this source we must trace, immediately or ultimately, all the knowledge which ever existed in the world respecting them.

One of the most important applications of analogical reasoning, is to invalidate the objections of infidelity against the doctrines of Christianity. "When objections," says Dr. Reid, "are made against the truths of religion, which may be made with equal strength against what we know to be true in the course of nature, such objections can have no weight." No logical axiom can be of more unquestionable authority. Its application may be illustrated by one or two examples. Those who deny the future punishment of the wicked, allege this doctrine to be inconsistent with the perfections of God, especially his justice and benevolence. But this objection is completely obviated by the fact, that misery is inseparably connected with transgression, so far as our observation ex-

tends. If therefore the perfections of God are not inconsistent with the sufferings of sinners in this world, what reason can be assigned why they should be inconsistent with them in the world to come? If the divine justice and benevolence do not prevent the guilty and sinful from suffering in the present state, why should it be thought that they will prevent them from suffering in a future state? It is absurd to attribute the connexion, which we observe to exist between sin and misery, to chance; or to any supposed natural tendency of things, independently of the constitution of nature which God has established, and which he carries into effect by his immediate operation. The miseries of the present life, although they may take place according to an established constitution, and according to general laws, are really the punishments annexed by divine justice to transgression. Indeed the uniformity with which they take place, according to an established constitution, is indubitable proof that they are such. And from a consideration of the uniformity and harmony of the divine dispensations so far as our knowledge extends, and that justice will be more perspicuously manifested by such an arrangement, we have no small reason to believe that in a future state, as well as in the present, punishment will appear to follow transgression by natural consequence; according to general laws and a fixed constitution.

Another example will serve, still further, to illustrate the use of the analogy of nature to vindicate the doctrines of the gospel. There are some persons who affirm it to be a dictate of reason, that a reformation of life will necessarily secure an exemption from the penalty of past transgression, and the enjoyment of future happiness, without regard to the mediation and righteousness of Jesus Christ.

But is not this assumption utterly irreconcilable with the ordinary course of events in this world? It is not true that reformation necessarily procures an exemption from the consequences of irregular and criminal conduct, or reinstates the offender in those advantages which he had forfeited. Such in fact is the established order of events, that the evil consequences of particular vicious practices are often experienced, long after these practices have been entirely abandoned. And if this be so in the present state, from what source of evidence can it be inferred, that the case will be different in a future state? The scriptures, most certainly, contain no promises of eternal life to any supposed repentance and reformation, which can exist detached from that faith which receives and rests upon Christ alone for salvation, as he is offered to us in the gospel.

The validity of analogical evidence arises from the admirable unity and harmony of design, which every where characterize the works of God. We find no part of the universe, submitted to our observation, entirely unlike, and insulated from every other part. An astonishing uniformity, amidst the greatest variety, appears to pervade the whole; evincing with irresistible evidence a unity of counsel and operation in the formation and government of the world.

Although the most important use of this kind of reasoning is to repel objections against truths which rest on their own distinct and appropriate evidence; it may also be employed, in a very interesting and instructive manner, to reflect light from what is known, upon what is otherwise comparatively obscure or unknown. By the analogies of those things that are submitted to our immediate examination, we are able to form conjectures, possessing in many instances a high degree of probability, in relation to those things which are not otherwise within the reach of our investiga-

tion. Many important discoveries in different branches of physical science, which have been completely verified by actual experiment and observation, were first suggested in this manner. Some of the most sublime truths in astronomy, which are now established with demonstrative evidence, had no other proof in the minds of their original discoverers, than the analogy of what they observed upon the earth. Even in the present state of knowledge, there are some opinions relating to this science, which although regarded as highly probable, if not as certain, have no other direct support.

It is still more interesting to contemplate the analogies furnished by the subjects of intellectual and moral science. From what has been already stated it appears, that our conceptions of the powers, principiples of action, and intellectual operations of all other beings, are formed analogically, from what we are conscious of in ourselves. There is no other way in which we can proceed. Our conceptions will be the best within our power, if, formed in this manner, they are varied according to the external indications of the intellectual phenomena to which they relate.

All the information which the scriptures afford respecting a future world, is conveyed in language derived by analogy from the things with which we are conversant in the present world. Besides that no other language would be intelligible, may we not believe that the present state of things was constituted to form an elementary school, to qualify our minds for the higher scenes of action and enjoyment, prepared for the righteous in a future state of existence; that points of resemblance between them will be found more numerous and striking than we are prepared at present to anticipate; and that hereafter we shall witness the full development, and perfect exercise of those great principles of intellectual and moral action, which we behold, at present, only in their incipient state?

The peculiar doctrines of the gospel have often been pronounced to be unreasonable, and contrary to reason. It is admitted that an opinion which is plainly inconsistent with the common reason of mankind, cannot be true; but before we can be justified in rejecting it on this ground, the inconsistency ought to be clearly evinced. General denunciations of this kind, as they are the usual expedient of dogmatical and superficial declaimers, will have little weight with the enlightened and judicious.

If by this objection it be meant that a belief of the doctrines of the gospel is inconsistent with the laws of our rational nature—this opinion is contradicted by the fact, that they have been believed by multitudes of the wisest and best of men in every age. They are contained substantially in the creeds and confessions of all the reformed churches; and have received the assent, and cordial approbation of immense numbers of the most enlightened and best cultivated understandings that the world ever witnessed.

But if, by this objection, it be meant that the doctrines of the gospel are inconsistent with each other; it may be readily admitted that many persons, professing to expound the doctrines of Christianity, have exhibited theories and principles inconsistent in themselves, as well as at variance with each other. This fact, however, ought not to prejudice our minds against the genuine doctrines of Christianity, as contained in the scriptures; for every subject of human knowledge has suffered the same treatment, from the hands of unskilful or interested men. Such indeed are the limited powers of the human understanding, that it is almost impossible to avoid the appearance, at least, of contradiction and inconsistency, in a long work on any

subject; and the difficulty is greatly augmented by the ambiguity, and other imperfections of language; which, however, is to be resolved ultimately into the same cause.

It is a powerful argument in proof of the inspiration of scripture, that its most ingenious and industrious enemies have never been able to detect in it any real contradiction. That a number of men, who lived in succession during the long period of fifteen hundred years, of very different natural capacity, education and habits of life, should, without concert or apparent design, concur harmoniously in the same statement of facts, and in the same exhibition of principles, is truly wonderful; and can be accounted for, only by supposing that they wrote under the immediate guidance of divine inspiration. Apparent inconsistencies may occur to the superficial reader; but they are easily explained upon a more patient and accurate investigation. When we enter upon a new subject of inquiry, our minds are often embarrassed by the appearance of anomalies and contradictions, which the limited state of our knowledge renders us incapable of explaining. But as our information becomes more extensive and accurate, they gradually disappear, until at length the subject seems to accord in its several parts; as well as to harmonize with the other parts of our knowledge. It is not therefore surprising, that difficulties and apparent inconsistencies, should perplex those who have merely a superficial acquaintance with the scriptures. From the nature of the case, we cannot reasonably expect it to be otherwise. It would, however, be preposterous to neglect the study of the Bible, or to reject it altogether, on this account. Such a course of conduct would be considered irrational, in regard to any other subject of inquiry; and certainly it ought to be considered so, in the highest degree, in regard to this, upon which the present hopes and eternal welfare of man essentially depend. By studying the Holy Scriptures with docility, assiduity and perseverance, we may expect, with the divine blessing, to obtain the most important advantages: difficulties will be gradually surmounted; apparent inconsistencies will disappear; obscure passages will become plain; and we shall be enabled to perceive the evidence, the harmony, and the superlative excellence of the truths that are revealed in them.

It becomes those who charge the doctrines of Christianity with being inconsistent with each other, to point out distinctly, in what the inconsistency consists; to show that what is affirmed in one proposition is denied in another. Until this be done, such vague assertions will justly be considered as indicating the want of more precise and definite argument.

But if the objection be designed to intimate that the doctrines of the gospel are contradicted by other unquestionable truths, it will then belong to them who make the objection, to show what these truths are. What facts do we witness in the constitution of nature, the dispensations of Providence, or the order of society—what principles are suggested by the phenomena either of matter or mind, which contradict the plain doctrines of scripture?

The truth is, the doctrines of the Bible are in perfect accordance with the soundest principles of modern philosophy. The systems and theories of ancient philosophers, having no better foundation than mere conjecture, exerted a pernicious influence over the minds of those Christians who embraced them, in modifying and perverting the simple doctrines of the gospel. Ecclesiastical history discovers numerous errors in religion, which are to be traced to the theories of the dif-

ferent philosophical sects, whose authority happened to prevail in the church. When hypothetical theories in philosophy are regarded as unquestionable truths, they must have an influence in modifying our religious opinions, in a greater or less degree, according as their connexion is perceived to be more or less intimate.

There is no danger, however, to be apprehended from the principles of sound and enlightened philosophy. As God is the author, both of the constitution of nature, and of the scriptures, they cannot, when fairly interpreted, be at variance with each other. When philosophy consists in hypothetical systems and fanciful theories, it is no less hostile to genuine science than to scripture. But when it confines itself to a simple statement of facts, in relation either to matter or mind, (and this alone deserves the name of philosophy,) instead of being in any degree adverse to the doctrines of revealed religion, it is adapted to afford them the most effectual support.

The friends of Christianity have often declared that its doctrines are above reason, although not contrary to it. This language, however well intended, is not very intelligible or precise. What is reason, but the capacity of the mind to discover truth, according to the distinct nature and appropriate evidence of the subject presented to our consideration? And will not this aphorism mean, when strictly interpreted, that the doctrines of Christianity are not subjects of human knowledge?

That the truths of religion are related to other things which are not revealed, and which therefore cannot be known by us, will not justify this mode of expression. The case is perfectly similar in every other branch of science. In every department of knowledge relating to actual existences, we necessarily believe many truths, which involve in their connexions, many things which lie beyond the reach of the human understanding. The truths revealed in scripture, and the manner in which they are revealed, correspond to the capacity of the mind, and to those powers of comprehension which are acquired by the previous exercise of reason, in relation to the various objects that solicit our attention. If this be not the case, the Bible is no revelation to us; and therefore cannot be either believed or disbelieved.

It may perhaps be said, that I have mistaken the import of the expression we are considering, and that it is designed to convey the idea, that the peculiar doctrines of Christianity must be learned exclusively from the scriptures. If this be the meaning of those who employ this phraseology, it must be admitted that their language is not very precise or accurate.

Every distinct subject of knowledge has its peculiar and appropriate evidence. Our knowledge of the operations of our own minds, is furnished by consciousness. Our knowledge of the qualities of matter, is furnished by our powers of external perception. Our knowledge of the peculiar doctrines of Christianity, is furnished by divine revelation. The exercise of reason is not to be excluded from any of these different modes of acquiring knowledge. And certainly the last requires the employment of its noblest and most exalted powers. Where shall reason, that distinguishing characteristick of our nature, find its most appropriate and honourable employment, if not in the investigation of those sublime truths, which are made known by the testimony of God, contained in his word?

The word reason, as appears from what has been said, is often used in a very vague and indefinite manner. The language of many would lead us to suppose, that it

constitutes an original capacity of judging; and affords fixed principles of belief, independently of the different sources of knowledge which are within our reach. Nothing can be farther from the truth, than such a notion. All our ideas are acquired. We have no innate principles of knowledge or judgment. Our knowledge is acquired and our judgments are formed, only by employing the various powers of reason and understanding, according to the different means of information and sources of evidence, with which the Creator has furnished us. Without facts submitted to our investigation, and evidence by which we may judge, reason can give no decision.

From the details into which we have entered, we may perceive the numerous and ample means of instruction, with which we are favoured; and their wise adaptation to the powers of the human understanding, and to the circumstances in which we are placed. No plea is afforded for ignorance or error, by their deficiency or unsuitableness. It appears however that docility, caution and application, are indispensable to the full enjoyment of the advantages which they are fitted to bestow.

It also deserves to be remarked, that in many instances, instructions relating to the same important truths, are furnished from different sources. The original dictates of the understanding, concerning the sacredness and indispensable obligation of the fundamental rules of morality, are powerfully confirmed, to the apprehension of those who are accustomed to observe the constituted connexions of events, by views of general expediency; by discovering their uniform tendency to promote both individual and publick welfare; and, on the contrary, by discovering the uniform tendency of immorality, to produce misery, both to individuals and to communities. Thus God has indicated his will, not only by the immediate emotions and judgments of the human mind, but also by the invariable connexions and tendencies which he has established. The truths of natural religion; that is, the truths relating to God and his will, which are discovered by a just interpretation of the frame and order of nature, concur, so far as they go, in a most harmonious and pleasing manner, with the truths of revealed religion. It appears therefore that, in many instances, we have the advantage of a number of witnesses; and that their testimony, when correctly understood, is always harmonious and consistent.

Our moral sentiments depend, in no inconsiderable degree, upon our connexion, especially in the early period of life, with our brethren of mankind. In childhood, our opinions on many subjects, are received implicitly upon the authority of our parents and teachers. The direction and regulation of our minds, depend very much upon them. And in mature age, very few possess independence, or obstinacy of mind, sufficient to resist the influence of prevalent opinions and customs. The system of opinions embraced by any individual, will, almost infallibly, be modified by the current opinions of the age or country in which he lives.

Admitting therefore the powerful influence of custom and education, yet we are by no means to suppose, that the moral judgments of mankind are entirely arbitrary or factitious. Such is the nature of man, and such is the uniformity in the constitution and course of things, in every period of the world, that to a certain extent, there must always be a uniformity in the moral sentiments of our race. The distinctions between right and wrong in human conduct, are so palpable, and a knowledge of them so indispensable to human welfare, that they never can be wholly lost or

perverted, by any causes compatible with the existence of the human family. A total perversion of all the rules of morality, in any community of men, must speedily effect its own cure; the innumerable disorders and miseries which must flow from such a state of things, could not fail to bring them back to some sense of reason and justice; otherwise their entire destruction would be the consequence.

OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Letter II.

Existing Evils.

Dear Sir,—According to my promise, I proceed to notice some of the evils connected with the present organization of the General Assembly.

The body itself is too large. This is the principal *evil*, and perhaps the origin of all which I mean to name. No complaints of this evil were heard until the spring of 1818, when there were one hundred and thirty-five members present in the Assembly. Previously there had been no cause of such complaints; the number had never much exceeded one hundred, and there had seldom been more than from seventy to ninety. But when the Assembly found an increase of thirty members at once, and a prospect of rapid augmentation, they took the alarm, and passed a resolution, requesting the Presbyteries to alter the ratio of representation, from six to nine ministers for every two commissioners. In the preamble to the resolution, the Assembly recognise the "great number of delegates" composing their body as the primary evil to be remedied —and an important object to be gained by the resolution was, "to facilitate the despatch of business."

Whoever is acquainted with the proceedings of publick assemblies, will need no argument to convince him that seventy or eighty members are as many as can conveniently and profitably engage in the deliberations. This is true of parliaments, congress, and legislatures—more especially is it manifest in ecclesiastical assemblies. A body of men, unwieldy from its very numbers, will always be found doubly so, when composed principally of those in habits of publick speaking, and accustomed to exert an influence almost without contradiction. It is to be expected that such men will not only deliberate and vote, but speak their sentiments on all important subjects before them, and on many occasions give utterance to their impatience of opposition. The inevitable consequences of such a state of things will be, much useless debate, confusion, and delay, in the transaction of business.

An appeal to the recollection of those who have attended all, or any one of the last seven assemblies, would furnish proof that the evil exists, and calls for some immediate remedy. It has been a common remark, widely circulated, that our delegation is too numerous.

When this subject shall be well considered, it will be found that many *evils* grow out of the large representation of which I complain.

Waste of time in the mere *political* concerns of the meeting, is not too trifling to be noticed. The organization of so large a body must necessarily occupy much time—the examination of one hundred and fifty, or two hundred commissions and choice of the officers, are tedious. Calling the roll at every opening—taking the question on every division of the house—selection of committees—and many questions of order, arising from the number and confusion of members, occupy no small part of each day.

Such loss of time must be considered an evil, when the sittings of the body are protracted to three weeks.

To all this, add the *waste of time* in *useless* debate; and no inconsiderable proportion of the hours appointed for business, from the opening to the rising of the assembly, may be reckoned as lost. It will probably be said, there may be useless debate in small as well as in large bodies; but experience proves that the same men are more inclined to protract debate in a large, than in a small assembly. The fact accords with the principles of human nature, verified in all deliberative bodies, civil or ecclesiastical.

I ought here, in justice, to add the whole time of nearly one half the members attending, as lost to the church. Some of them, it is true, may gain advantage to themselves, in health and mental culture, which they would not have gained at home, employed directly for the good of others. But it is extremely doubtful whether the loss is at all counterbalanced by any such gain.

Unnecessary expense is another *evil*, not to be forgotten in the present state of things. This was referred to by the Assembly of 1818, in the document already noticed, as one of the reasons for lessening the representation. The same consideration had its influence in the alteration of 1825. The majority of presbyteries considered this an evil, and sanctioned what was considered a remedy. Those who have access to the treasurer's account of the monies received for the commissioners' fund, will perceive that about two thousand dollars are annually paid to that fund, which probably defrays about one half the expenses of members. The whole expense is therefore more than four thousand dollars—one half of which is unnecessary. Here are two thousand dollars lost, which would enable twenty feeble congregations to support a pastor, on the plan pursued by the Home Missionary Society. But I need not calculate the value of such a sum, expended in missionary operations—in educating young men for the ministry—in the endowments of literary or theological institutions, to prove it too much for needless expense. Only let it be shown that one half the number would answer all the purposes, and accomplish all the business of the Assembly, as well and more expeditiously than the whole—it is then proved, that one half the expense is needlessly incurred. This I do not despair of doing. Indeed I should be surprised to find one thinking, candid man, unwilling to concede, that 85 of the hundred and seventy, composing the last Assembly, would have been as competent to transact all the business which came before them, as the whole number—and I am very sure they would have done it with more despatch.

There is another *evil* of no small magnitude, rather delicate in its character, but which ought to be noticed. It is really an *imposition* upon the hospitality of the good Philadelphians. It is certainly very creditable to the Presbyterians of that city, to make the whole Assembly welcome to all the comforts of attention, kindness and home, for many successive years. Doubtless many of those kind people will continue to entertain numbers of the Assembly with great pleasure, but it ought not to be expected of them for three successive weeks, year after year, unless the number be diminished. In fact, it is an abuse of kindness, to quarter two hundred men upon the citizens so long, without remuneration; and the thought that this is to be perpetual—a legacy to future generations—is intolerable.

It has often been remarked, that the hospitable disposition, which has been so conspicuous throughout our republick, is diminishing. I

am inclined to believe the remark is founded in fact; but the Philadelphians have hitherto sustained their primitive reputation in this case. But under the present regimen, I doubt not the disposition must lessen, until it will be difficult, if not impracticable, to obtain gratuitous accommodations for so large an assembly.

Inequality of representation is often mentioned as an evil of the present system. Although the constitution prescribes an equitable ratio, it must be remembered there is, and there will be, inequality in the fractions represented—and the more we lessen the delegation on the present system, the greater will be the fractional disparity. But the principal inequality is between the near and distant presbyteries—occasioned by the difficulties and expense of travelling a great distance. The extracts and journals of the Assembly, published for the last ten years, will show this disparity. Complaints of this evil have been made on the floor of the house. It was noticed in the preamble of a resolution to alter the ratio of representation, passed in 1818. It must be admitted that this is an evil, but not of the larger magnitude; because no part of the church has yet suffered in any important interest from the disparity. Union, fellowship, supervision, and all other purposes of the body are preserved. Yet it is desirable to remove the evil, and I flatter myself it may be done.

There is an *evil* far more injurious to the reputation and influence of the Assembly—far more adverse to the interests of the church; in the *custom* of choosing commissioners, in the different presbyteries, by *rotation*.

The object of this custom is to give every minister the privilege of attending that important judicatory. It is undoubtedly important to preserve ministerial parity, but this I think is a misapplication of a good principle. There can be no invasion of this vital principle, in acknowledging that one minister is older, or more learned and discreet than another.

From this custom it often happens that more than half the ministers in the Assembly are young men, or unacquainted with the course of business; and what is worse, unacquainted with the constitutional principles of judicial proceedings.

To me it seems entirely wrong to send men to that body, for their own gratification, or instruction. Presbyteries and synods should furnish these, until the men are qualified by study and experience to deliberate and decide on the most important concerns of the church. It every year occurs, that some most difficult as well as important questions are discussed and decided in the Assembly; and it is often the fact, that a synod is more competent to decide them than the highest court; because there is more wisdom and experience in a large synod than in the General Assembly, thus organized.

The highest judicatory ought to consist of men well versed in ecclesiastical law, in judicial proceedings, and in scriptural truth; they should be intelligent, candid, judicious, business men. The court will then be competent to supervise the interests of the church and the proceedings of lower judicatories; its dignity, as a court of Jesus Christ, will be preserved, and its adjudications respected.

But in pursuance of the rotation system, the most important cases may be decided by men incompetent to investigate them, or to make an enlightened and judicious decision. Rotation in sending members to the Assembly, is about as wise as it would be in the highest civil court to supply the bench with judges, by annual rotation from members of the bar. The case is not perfectly analogous, but the ab-

surdity of such a custom in civil courts, would not be more manifest, than in the prevalent custom of rotation in the highest ecclesiastical court.

It may be said that there are always some of the fathers in the church present—and that it is not possible to have one assembly, not containing much wisdom and talent. This may be true; but I have a right to make a strong case to illustrate the absurdity of a system: and beside, all the wisdom and talent of those fathers may be overruled by an inexperienced majority. If such be not the case, still men of wisdom and experience are greatly impeded in their deliberations, and often needlessly perplexed, by those who are ignorant and inexperienced—The latter are fully as apt to be confident and pertinacious as the former.

My intention is not, however, to advocate a standing representation of all the same members, but a selection from the most judicious and experienced men. Some of the same men should undoubtedly be sent to several successive assemblies, but not perpetually. The details and despatch of business require, not only men acquainted with ecclesiastical concerns, but some men who have more than once or twice attended that body. Then would the Assembly answer all the purposes for which it was designed, and command the affectionate respect of all the judicatories below. But, if I mistake not, the evil now considered, is becoming more conspicuous as the church increases, and the business of the Assembly becomes more complex and important. For several years the proportion of young men in the Assembly has increased, while the business has become more difficult, as well as more interesting and important to the church.

I intend, my dear sir, to notice only two or three things more as evils, before I proceed to examine the remedies proposed.

Yours, &c.

Jan. 1827.

Letter III.

Existing Evils.

Dear Sir,—Bear with me until I mention two or three more of the evils connected with the present organization of the General Assembly, which call for a speedy change in the system.

Connected with the last mentioned evil, you will recognise the *complaints* of *decisions* made by the Assembly. Perhaps it is to be expected, that litigious men, interested in decisions made against their wishes, will be dissatisfied. Occasionally a lower judicatory may be unduly influenced, and wrongfully complain of the Assembly's decision. But that judicious men and whole synods should be dissatisfied, is not to be expected. It ought also to be granted, that the Assembly may err, and give occasion for complaints; but that such cases should frequently occur, ought not to be expected.

I am persuaded such cases have occurred more frequently of late years, than was formerly known. Such complaints are certainly made, studiously propagated, and widely disseminated. I will not undertake to say they are all, or a majority of them, well founded—but the fact shows a want of confidence in the Assembly among those who encourage the complaints. To me it seems most probable, under present regulations, such complaints will increase, and produce an unpleasant state of feeling toward the Assembly, in many parts of the church.

In the report of a committee on amendments to the constitution of church government, published with several resolutions sent down to the presbyteries for concurrence,

the last Assembly have sanctioned an intimation of this fact. That document warrants the conclusion, that there is an increasing dissatisfaction with the investigations and decisions of appeals and references in that body. So far as this representation is true, it discloses an evil to be deprecated—for which a remedy should be sought. Its tendency is to weaken the bond which connects the Presbyterian church.—It cannot exist beyond a certain extent, without dissolving the bond. My hope is, that no such disastrous event may take place in the Presbyterian church.

The *secular character* of the proceedings in the Assembly has been observed by some, as not corresponding with the high and sacred responsibility, under which a court of Jesus Christ should act. I allude not so much to the order of proceeding, as to the spirit of debate, and manner of deciding questions.

I am not disposed to say much on this subject, only to add, there is sometimes great want of gravity, much confusion, a contest for victory, and party interests, not allied to the church's good or obligation to Christ. The *evil* is, perhaps, inseparable from so large a body, constituted as is the General Assembly. But it is of no small magnitude, and calculated to produce disastrous results in the church.

The *growing influence of technicalities* over decisions in the Assembly, is the last *evil* which I shall mention at present. I now refer to the management and disposition of appeals and references. Not a few cases of appeal, faithfully and ably investigated in a lower court, have been reversed, or rejected, on the ground of some technical informality, which did not militate at all against the fairness or justice of the decision. I do not plead for irregularity in ecclesiastical judicatories, nor for the Assembly to sanction informality. But it is manifestly wrong to reject, or reverse a case, on which a righteous decision has been made by a lower court, only because, through ignorance, or mistake, some technical informality has occurred in the proceedings.

In all cases, tried and carried up by appeal, reference, or complaint, which have no informality on the face, manifestly to prevent a full and fair investigation, I would have the Assembly act. I would have the merits of such cases examined —substantial justice affirmed—unjust decisions reversed—and such instruction, or censure, measured to the lower court, as the character of the informality might require.

I am aware this evil is necessarily connected with several others before named. In so large a body, with so many inexperienced minds, such diversity of views, and such multiplicity of business, it often becomes necessary to resort strictly to technical rule, as the only point of agreement. I have supposed this evil furnished the governing inducement for the last Assembly's recommendation, to alter the form of government so as to stop all appeals from coming up to that court. If this be the fact, it proves the evil is seriously felt.

Thus I have enumerated the evils which appear to me the most prominent, and which seem likely to increase, as long as the present system of organizing the Assembly shall continue. I have stated them plainly, because they are obviously such as ought to be removed, and such as I think can be removed. I state them not to injure the influence or reputation of that judicatory, which I love, notwithstanding its imperfections—but as an inducement to examine more carefully, the means of rendering that body more permanently and extensively useful.

It will be my next object to examine the *remedies* which have been

proposed—some of which have been *tried*—others remain to be tested or rejected.

Yours, &c.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p. 25.*)

Saturday, July 2d.—The party for the volcano, which I mentioned some days since, set off early on Monday, the 27th ult. I was happy enough to be one of the number; and while the incidents of the excursion are fresh in my mind, I hasten to give you an account of them. Every preparation having been previously made, we left the harbour shortly after sunrise. The uncommon beauty of the morning proved a true omen of the delightful weather with which we were favoured, during the whole of our absence. The rich colouring of Mounakea in the early sun, never called forth higher or more general admiration. The brightness of the sky, the purity of the air, the freshness, sweetness, and cheerfulness of all nature, excited a buoyancy of spirit, favourable to the accomplishment of the walk of forty miles, which lay between us and the object of our journey. Lord Byron had invited Mr. Ruggles (who was also of the party) and myself, to an early cup of coffee with him, that we might all proceed together from his lodgings; but besides the inconvenience of crossing the river, it would have considerably lengthened our walk—We therefore chose to take some refreshments at home, and at an appointed signal proceeded up one side of the stream and great fish pond, while the gentlemen of the Blonde followed a path up the other. We met on a rising ground at the end of two miles, and found the company from the opposite side to consist of Lord Byron, Mr. Ball, the first lieutenant, Lieutenant Malden, the surveyor, Mr. Bloxam, the chaplain, Mr. A. Bloxam, the mineralogist, Mr. Davis, the surgeon, Mr. Dampier, the artist, Mr. White, a son of the Earl of Bantry, and Mr. Powel, midshipmen. Lord Beauclerck was to have been of the number, but was detained by sickness. Maro, a principal chief of Hido, had been appointed by Kaahumanu *caterer general;* and about 100 natives under his authority attended with our luggage, provisions, &c. &c. Sir Joseph, or as more familiarly styled, "*Joe Banks,*" was also in attendance, in his diversified capacity. The Regent had left nothing undone to render the trip as comfortable as her authority could make it. Neat temporary houses, for refreshment and sleeping, had been erected by her command at intervals of 12 or 15 miles, and the people of the only inhabited district through which we were to pass, had, the week before, been apprized of the journey of "*the British chief,*" with strict orders to have an abundance of pigs, fowls, taro, potatoes, &c. &c., in readiness, for the supply of his company. When assembled, we formed quite a numerous body, and from the variety of character and dress, the diversity in the burdens of the natives—*bundles, tin cases, portmanteaus, calabashes, kettles, buckets, pans,* &c. &c., with two hammocks, by way of equipage, swung on long poles, borne each by four men, (one for Lord B., in case the fatigue of walking should affect his lame leg, and the other for Mr. Bloxam,) made, while marching in single file along the narrow winding path which formed our only road, quite a grotesque and novel appearance.

For the first four miles the country was open and uneven, and beautifully sprinkled with clumps, groves, and single trees of the bread-fruit, lauala, (pandanus) and tutui or candle-tree. We then

came to a wood four miles in width, the outskirts of which exhibited a rich and delightful foliage. It was composed principally of the candle-tree, whose whitish leaves and blossoms afforded a fine contrast to the dark green of the various creepers, which hung in luxuriant festoons and pendants, from their very tops to the ground—forming thick and deeply shaded bowers round their trunks. The interior was far less interesting, presenting nothing but an impenetrable thicket, on both sides of the path. This was excessively rough and fatiguing, consisting entirely of loose and pointed pieces of lava, which from their irregularity and sharpness, not only cut and tore our shoes, but constantly endangered our feet and ankles. The high brake-ginger, &c., which border and overhang the path, were filled with the rain of the night, and added greatly, from their wetness, to the unpleasantness of the walk. An hour and a half, however, saw us safely through, and refreshing ourselves in the charming groves with which the wood was here again bordered. The whole of the way, from this place to within a short distance of the volcano, was very much of one character. The path, formed entirely of black lava, so smooth in some places as to endanger falling, and still showing the configuration of the molten stream as it had rolled down the gradual descent of the mountain, led mid-way through a strip of open uncultivated country, from 3 to 5 miles wide—skirted on both sides by a ragged and stinted wood, and covered with fern, grass, and low shrubs, principally a species of the whortleberry. The fruit, of the size of a small gooseberry, and of a bright yellow colour, tinged on one side with red, was very abundant, and though of insipid taste, refreshing from its juice. There were no houses near the path, but the smoke or thatch of a cottage was occasionally observed in the edge of the wood. Far on the right and west Mounakoa and Mounakea were distinctly visible; and at an equal distance, on the left and east, the ocean, with its horizon, from the height at which we viewed it, mingling with the sky.—We dined 13 miles from the bay, under a large candle tree, on a bed of brake, collected and spread by a party of people who had been waiting by the way side to see the "*arii nui mai Pesekani mai*—great chief from Britain." About two miles further, we came to the houses erected for our lodgings the first night. Thinking it, however, too early to lay by for the day, after witnessing a dance performed by a company from the neighbouring settlements, we hastened on, intending to sleep at the next houses, ten miles distant: but night overtaking us before we reached them, just as darkness set in, we turned aside a few rods to the ruins of two huts, the sticks only of which were remaining. The natives, however, soon covered them with fern—the leaves of tutui, &c. &c.—a quantity of which they also spread on the ground, before laying the mats which were to be our beds.—Our arrival and encampment produced quite a picturesque and lively scene—for the islanders, who are not fond of such forced marches as we had made during the day, were more anxious for repose than ourselves, and proceeded with great alacrity to make preparations for the night. The darkness, as it gathered round us, rendered more gloomy by a heavily clouded sky, made the novelty of our situation still more striking. Behind the huts in the distance, an uplifted torch of the blazing tutui nut, here and there indistinctly revealed the figures and costume of many, spreading their couches under the bushes in the open air. A large lamp suspended from the centre of our rude lodge, which was entirely open in front, presented us in *bolder relief*, seated *a la Turk* round Lord Byron, who poured out "the cup that cheers but not inebriates"—the more curious of our dusky companions, both male

and female, in the mean time, pressing in numbers round our circle, as if anxious to "catch the manners living as they rise." A large fire of brushwood, at some distance in front, exhibited the objects of the fore-ground, in still stronger *lights and shadows*. Groups of both sexes and all ages, were seated or standing round the fire, wrapped up from the chilliness of the evening air, in their large kibeis or mantles of white, black, green, yellow, and red—Some smoking—some throwing in, and others snatching from, the embers, a fish or potato, or other article of food—Some giving a loud halloo, in answer to the call of a straggler just arriving—others wholly taken up with the proceedings of the sailors cooking our supper; and all chattering with the volubility of so many magpies.—By daylight, the next morning, we were on the road again, and shortly after met lieutenant Talbot—Mr. Wilson the purser—and Mr. M'Kea the botanist, with their guides and attendants, on their return; they having preceded us three days in the same excursion. As they intended to reach the frigate in time for dinner, they stopped only long enough to say the volcano was in fine action, and highly worth visiting. At 9 o'clock we passed the last houses put up for our accommodation on the way; and at 11 o'clock had arrived within three miles of the object of our curiosity. —For the last hour the scenery had become more interesting—our path was skirted, occasionally, with groves and clusters of trees, and fringed with a greater variety of vegetation. Here also the smoke from the volcano was first discovered, settling in light fleecy clouds to the south-west. Our resting place at this time was a delightful spot, commanding a full view of the wide extent of country over which we had travelled, and beyond it, and around it, the ocean, which from the vast and almost undistinguished extent of its horizon, seemed literally an "illimitable sea." The smooth green sward, under the shade of a majestick acacia, almost encircled by thickets of a younger growth, afforded a refreshing couch on which to take our luncheon. Here we saw the first bed of strawberry vines, but without finding any fruit. We tarried but a few moments, and then hurried on to the grand object before us. The nearer we approached the more heavy the columns of smoke appeared, and excited to intenseness our curiosity to behold their origin. Under the influence of this excitement we hastened forward with rapid steps, regardless of the heat of a noon-day sun, and the fatigue of the walk of 36 miles, already accomplished. A few minutes before 12 o'clock, we came suddenly on the brink of a precipice, covered with shrubbery and trees, 150 or 200 feet high. Descending this by a path almost perpendicular, we crossed a plain a half mile in width, enclosed, except in the direction we were going, by the cliff behind us, and found ourselves a second time on the top of a precipice 400 feet high, also covered with bushes and trees. This, like the former, swept off to the right and left, enclosing in a semicircular form, a level space about a quarter of a mile broad, immediately beyond which lay the tremendous abyss of our search, emitting volumes of vapour and smoke; and labouring and groaning, as if in inexpressible agony, from the raging of the conflicting elements within its bosom. We stood but a moment to take this first distant glance—then hastily descended the almost perpendicular height, and crossed the plain to the very brink of the crater.—There are scenes to which description, and even painting, can do no justice; and in conveying any adequate impression of which they must ever fail. Of such, an elegant traveller rightly says, "the height, the depth, the length, the breadth, the combined aspect may all be correctly given, but the mind of the reader will remain untouched by the emotions of admiration and sublimity which the eye-witness experiences." That which here burst on our sight was emphatically of this kind; and

to behold it without singular and deep emotion, would demand a familiarity with the more terrible phenomena of nature which few have the opportunity of acquiring.—Standing at an elevation of 1500 feet, we looked into a black and horrid gulf, not less than 8 miles in circumference, so directly beneath us that in appearance we might, by a single leap, have plunged into its lowest depth. The hideous immensity itself, independent of the many frightful images embraced in it, almost caused an involuntary closing of the eyes against it. But when to the sight is added the appalling effect of the various unnatural and fearful noises—the muttering and sighing—the groaning and blowing—the every agonized struggling of the mighty action within—as a whole, it is too horrible! And for the first moment I felt like one of my friends, who, on reaching the brink, recoiled and covered his face, exclaiming, "call it weakness, or what you please, but I cannot look again." It was sufficient employment for the afternoon, simply to sit and gaze on the scene; and though some of our party strolled about, and one or two descended a short distance into the crater, the most of our number deferred all investigation till the next morning.

From what I have already said, you will perceive that this volcano differs, in one respect, from most others of which we have accounts—the crater, instead of being the truncated top of a mountain, distinguishable in every direction at a distance, is an immense chasm in an upland country, near the base of the mountain Mounakea—approached, not by ascending a cone, but by descending two vast terraces; and not visible from any point at a greater distance than half a mile—a circumstance which, no doubt, from the suddenness of the arrival, adds much to the effect of a first look from its brink.

It is probable that it was originally a cone, but assumed its present aspect, it may be centuries ago, from the falling in of the whole summit. Of this the precipices we descended, which entirely encircle the crater, in circumferences of 15 and 20 miles, give strong evidence—they having unquestionably been formed by the sinking of the mountain, whose foundations had been undermined by the devouring flames beneath. In the same manner, one half of the present depth of the crater has, at no very remote period, been formed. About midway from the top, a ledge of lava, in some places only a few feet, but in others many rods wide, extends entirely round (at least as far as an examination has been made) forming a kind of gallery, to which you can descend in two or three places, and walk as far as the smoke, settling at the south end, will permit. This offset bears incontestable marks of having once been the level of the fiery flood now boiling in the bottom of the crater. A subduction of lava, by some subterraneous channel, has since taken place, and sunk the abyss many hundred feet lower, to its present depth.

The gulf below contains probably not less than 60 (56 have been counted) smaller conical craters, many of which are in constant action. The tops and sides of two or three of these are covered with sulphur, of mingled shades of yellow and green. With this exception, the ledge, and every thing below it, are of a dismal black. The upper cliffs on the northern and western sides are perfectly perpendicular, and of a red colour, every where exhibiting the seared marks of former powerful ignition. Those on the eastern side are less precipitous, and consist of entire banks of sulphur, of a delicate and beautiful yellow. The south end is wholly obscured by the smoke, which fills that part of the crater, and spreads widely over the surrounding horizon.

As the darkness of the night gathered round us, new and powerful effect was given to the scene. Fire after fire, which the glare of midday had entirely concealed, began to glimmer on the eye, with the first

shades of evening; and, as the darkness increased, appeared in such rapid succession, as forcibly to remind me of the hasty lighting of the lamps of a city, on the sudden approach of a gloomy night. Two or three of the small craters nearest to us were in full action, every moment casting out stones, ashes and lava, with heavy detonations, while the irritated flames accompanying them glared widely over the surrounding obscurity, against the sides of the ledge and upper cliffs—richly illuminating the volumes of smoke at the south end, and occasionally casting a bright reflection on the bosom of a passing cloud. The great seat of action however seemed to be at the southern and western end, where an exhibition of ever varying fireworks was presented, surpassing in beauty and sublimity all that the ingenuity of art ever devised. Rivers of fire were seen rolling in splendid coruscation among the labouring craters, and on one side a whole lake, whose surface constantly flashed and sparkled with the agitation of contending currents.

Expressions of admiration and astonishment burst momentarily from our lips, and though greatly fatigued, it was near midnight before we gave ourselves to a sleep, often interrupted during the night, to gaze on the sight with renewed wonder and surprise. As I laid myself down on my mat, fancying that the very ground which was my pillow shook beneath my head, the silent musings of my mind were—"Great and marvellous are thy works, Lord God Almighty! greatly art thou to be feared, thou King of saints!"

On Wednesday, the 29th, after an early breakfast, our party, excepting Lieutenant Malden, who was ill, Mr. Dampier, who remained to take a sketch, and Mr. Ruggles who chose to stroll alone, prepared for a descent into the crater. One of the few places where this is practicable, was within a rod of the hut in which we lodged. For the first 400 feet, the path was steep, and from the looseness of the stones and rocks on both sides, required caution in every movement. A slight touch was sufficient to detach these, and send them bounding downwards for hundreds of feet, to the imminent danger of any one near them. The remaining distance of about the same number of feet, was gradual and safe, the path having turned into the bed of an old channel of lava, which ran off in an inclined plane till it met the ledge before described—more than a quarter of a mile west of the place where we began the descent. By the time we arrived here, the natives acting as guides with the Messrs. Bloxam and Mr. Powell, had preceded the rest of our number too far to be overtaken, and we became two parties for the rest of the morning—the last, into which I fell, consisting of Lord Byron, Mr. Ball, Mr. Davis, Mr. White, with Lord B.'s servant and my native boy, to carry a *canteen* of water and the specimens we might collect. Before descending we had provided ourselves with long canes and poles, by which we might test the soundness of any spot before stepping on it, and immediately on reaching the ledge we found the wisdom of the precaution. This offset is formed wholly of scoria and lava, mostly burned to a cinder, and every where intersected by deep crevices and chasms, from many of which light vapour and smoke were emitted, and from others a scalding steam. The general surface is a black, glossy incrustation; retaining perfectly the innumerably diversified tortuous configurations of the lava, as it originally cooled, and so brittle as to crack and break under us like ice; while the hollow reverberations of our footsteps beneath, sufficiently assured us of the unsubstantial character of the whole mass. In some places, by thrusting our sticks down with force, large pieces would break through, disclosing deep fissures and holes, apparently without bottom. These however were generally too small to appear dangerous. The width of

this ledge is constantly diminished in a greater or less degree, by the falling of large masses from its edges into the crater; and it is not improbable that in some future convulsion of the mountain, the whole structure may yet be plunged into the abyss below.

Leaving the sulphur banks on the eastern side behind us, we directed our course along the northern side to the western cliffs. As we advanced, these became more and more perpendicular, till they presented nothing but the bare and upright face of an immense wall, from eight to ten hundred feet high, on whose surface huge stones and rocks hung—apparently so loosely as to threaten falling, at the agitation of a breath. In many places a white curling vapour issued from the sides and summit of the precipice; and in two or three places streams of clay coloured lava, like small waterfalls, extending almost from the top to the bottom, had cooled evidently at a very recent period. At almost every step, something new attracted our attention—and by stopping sometimes to look up, not without a feeling of apprehension at the enormous masses above our heads—at others to gain, by a cautious approach to the brink of the gulf, a nearer glance at the equally frightful depth below—at one time turning aside to ascertain the heat of a column of steam, and at another to secure some unique or beautiful specimen—we occupied more than two hours in proceeding the same number of miles.

At that distance from our entrance on the ledge, we came to a spot on the western side where it widened many hundred feet, and terminated on the side next the crater, not as in most other places perpendicularly, but in an immense heap of broken cakes and blocks of lava, loosely piled together as they had fallen in some convulsion of the mountain, and jutting off to the bottom in a frightful mass of ruin. Here, we had been informed, the descent into the depth of the crater could be most easily made; but being without a guide we were entirely at a loss what course to take, till we unexpectedly descried the gentlemen who had preceded us, reascending. They dissuaded us most strenuously from proceeding further; but their lively representations of the difficulty and dangers of the way only strengthened the resolution of Lord B. to go down; and knowing that the crater had been crossed at this end, we hastened on, notwithstanding the refusal of the guide to return with us. The descent was as perilous as it had been represented; but by proceeding with great caution, testing well the safety of every step before committing our weight to it, and often stopping to select the course which seemed least hazardous, in the space of about twenty minutes, by a zig-zag way we reached the bottom, without any accident of greater amount than a few scratches on the hands from the sharpness and roughness of the lava, by which we had occasionally been obliged to support ourselves. When about half-way down, we were encouraged to persevere in our undertaking, by meeting a native who had descended on the opposite side, and passed over—It was only however from the renewed assurance it gave of the practicability of the attempt; for besides being greatly fatigued, he was much cut and bruised from a fall—said the bottom was "ino-ino roa-ka wahi O debels"—"excessively bad—the place of the devil"—and he could only be prevailed on to return with us by the promise of a large reward.

It is difficult to say whether sensations of admiration or of terror predominated, on reaching the bottom of this tremendous spot. As I looked up at the gigantic wall which on every side rose to the very clouds, I felt oppressed to a most unpleasant degree by a sense of confinement. Either from the influence of imagination, or from the actual effect of the intense power of a noonday sun beating directly on us, in

addition to the heated and sulphureous atmosphere of the volcano itself, I for some moments experienced an agitation of spirits and difficulty of respiration, that made me cast a look of wishful anxiety towards our little hut, which, at an elevation of near 1500 feet, seemed only like a bird's nest on the opposite cliff. These emotions, however, soon passed off, and we began, with great spirit and activity, the enterprise before us.

I can compare the general aspect of the bottom of the crater to nothing that will give a livelier image of it to your mind, than to the appearance the Otsego lake would present, if the ice with which it is covered in the winter, were suddenly broken up by a heavy storm, and as suddenly frozen again, while large cakes and blocks were still toppling, and dashing, and heaping against each other, with the motion of the waves. Just so rough and distorted was the black mass under our feet, only a hundred fold more terrifick—independently of the innumerable cracks, fissures, deep chasms and holes, from which sulphureous vapour, steam and smoke were exhaled, with a degree of heat that testified to the near vicinity of fire.

We had not proceeded far before our path was intersected by a chasm at least 30 feet wide, and of a greater depth than we could ascertain at the nearest distance we dare approach. The only alternative was to return, or to follow its course till it terminated, or became narrow enough to be crossed. We chose the latter, but soon met an equally formidable obstacle, in a current of smoke, so highly impregnated with a suffocating gas as not to allow of respiration. What a situation for a group of half a dozen men, totally unaware of the extent of peril to which they might be exposed! The lava on which we stood was in many places so hot, that we could not hold for a moment in our hands the pieces we knocked off for specimens—On one side lay a gulf of unfathomable depth—on the other an inaccessible pile of ruins—and immediately in front an oppressive and deadly vapour. While hesitating what to do, we perceived the smoke to be swept round occasionally, by an eddy of the air, in a direction opposite to that in which it most of the time settled; and watching an opportunity when our way was thus made clear, we held our breath and ran as rapidly as the dangerous character of the ground would permit, till we had gained a place beyond its ordinary course. We here unexpectedly found ourselves also delivered from the other impediment to our progress; for here the chasm abruptly ran off in a direction far from that we wished to pursue. Our escape from the vapour, however, was that which we considered the most important, and so great was our impression of the danger to which we had been exposed from it, that when we here saw our way to the opposite side open without any special obstacle before us, we felt disposed formally to return thanks to Almighty God for our deliverance. But before this was proposed, all our number, except Lord B., Mr. Davis, and myself, had gone forward so far as to be out of call; and for the time the external adoration of the Creator, from the midst of one of the most terrible of his works, was reluctantly waved.

At an inconsiderable distance from us, was one of the largest of the conical craters, whose laborious action had so greatly impressed our minds during the night, and we hastened to a nearer examination of it: so prodigious an engine I never expect again to behold. On reaching its base, we judged it to be 150 feet high—a huge, irregularly shapen, inverted funnel of lava, covered with clefts, orifices and tunnels, from which bodies of steam escaped with deafening explosion, while pale flames, ashes, stones and lava were propelled with equal force and noise from its ragged and yawning mouth. The whole formed so singularly ter-

rifick an object, that in order to secure a hasty sketch of it, I permitted the other gentlemen to go a few yards nearer than I did, while I occupied myself with my pencil. Lord B. and his servant ascended the cone several feet, but found the heat too great to remain longer than to detach with their sticks, a piece or two of recent lava, burning hot.

So highly was our admiration excited by the scene, that we forgot the danger to which we might be exposed, should any change take place in the currents of destructive vapour, which exist in a greater or less degree in every part of the crater, till Mr. Davis, after two or three ineffectual intimations of the propriety of an immediate departure, warned us in a most decided tone, not only as a private friend, but as a professional gentleman, of the peril of our situation; assuring us that three inspirations of the air by which we might be surrounded, would prove fatal to every one of us. We felt the truth of the assertion, and notwithstanding the desire we had of visiting a similar cone covered with a beautiful incrustation of sulphur, at the distance from us of a few hundred yards only, we hastily took the speediest course from so dangerous a spot. The ascent to the ledge was not less difficult and frightful than the descent had been —and for the last few yards was almost perpendicular; but we all succeeded in safely gaining its top, not far from the path by which we had in the morning descended the upper cliff.

We reached the hut about two o'clock, nearly exhausted from fatigue, thirst and hunger; and had immediate reason to congratulate ourselves on a most narrow escape from suffering and extreme danger, if not from death. For on turning round we perceived the whole chasm to be filling with thick sulphureous smoke, and within half an hour it was so completely choked with it, that not an object below us was visible. Even where we were, in the unconfined region above, the air became so oppressive as to make us think seriously of a precipitate retreat. This continued to be the case for the greater part of the afternoon. A dead calm took place both within and without the crater, and from the diminution of noise and the various signs of action, the volcano itself seemed to be resting from its labours.

Mr. Ruggles during his morning ramble had gathered two large buckets of fine strawberries, which made a delightful dessert at our dinner. The mountains of Hawaii are the only parts of the islands on which this delicious fruit is found. A large red raspberry is also abundant on them, but even when fully ripe, it has a rough acid taste, similar to that of an unripe blackberry. The flavour of the strawberry, however, is as fine as that of the same fruit in America.

Towards evening the smoke again rolled off to the south before a fresh breeze, and every thing assumed its ordinary aspect. At this time, Lieutenant Malden, notwithstanding his indisposition, succeeded in getting sufficient data to calculate the height of the upper cliff: he made it 900 feet; agreeing with the measurement of Mr. Goodrich and Mr. Chamberlain some months before. It this be correct, it is judged that the height of the ledge cannot be less than 600 feet, making the whole depth of the crater that which I have stated in the preceding pages —1500 feet. On similar grounds, the circumference of the crater at its bottom, has been estimated at a distance of from 5 to 7 miles; and at its top from 8 to 10 miles.

Greatly to our regret, we found it would be necessary to set off on our return early the next morning—all the provisions of the natives being entirely expended. We could have passed a week here with undiminished interest, and wished to remain at least one day longer, to visit the sulphur banks, which abound with beautiful crystallizations, and to make some

researches on the summit. We would have been glad also to have added to the variety of specimens already collected—especially of the volcanick sponge and capillary volcanick glass, not found on the side of the crater where we encamped. But it was impossible; and we made preparations for an early departure. Just as these were completed, in the edge of the evening, another party from the Blonde, consisting of about a dozen midshipmen, arrived, with whom we shared our lodgings for the night.

The splendid illuminations of the preceding evening were again lighted up with the closing of the day; and after enjoying their beauty for two or three hours with renewed delight, we early sought a repose which the fatigue of the morning had rendered most desirable. The chattering of the islanders around our cabins, and the occasional sound of voices in protracted conversation among our own number had, however, hardly ceased long enough to admit of sound sleep, when the volcano again began roaring and labouring with redoubled activity. The confusion of noises was prodigiously great. In addition to all we had before heard, there was an angry muttering from the very bowels of the abyss, accompanied, at intervals, by what appeared the desperate effort of some gigantic power struggling for deliverance. These sounds were not fixed or confined to one place, but rolled from one end of the crater to the other: sometimes seeming to be immediately under us, when a sensible tremor of the ground on which we lay took place; and then again rushing to the farthest end with incalculable velocity. The whole air was filled with the tumult; and those most soundly asleep were quickly roused by it to thorough wakefulness. Lord Byron sprang up in his cot exclaiming—"We shall certainly have an eruption—such power must burst through every thing." He had scarcely ceased speaking, when a dense column of heavy black smoke was seen rising from the crater directly in front of us—the subterranean struggle at the same time ceased, and immediately after, flames burst from a large cone, near which we had been in the morning, and which then appeared to have been long inactive. Red hot stones, cinders and ashes, were also propelled to a great height with immense violence; and shortly after the molten lava came boiling up, and flowed down the sides of the cone, and over the surrounding scoria, in two beautifully curved streams, glittering with indescribable brilliance.

At the same time a whole lake of fire opened in a more distant part. This could not have been less than two miles in circumference; and its action was more horribly sublime than any thing I ever imagined to exist, even in the ideal visions of unearthly things. Its surface had all the agitation of an ocean; billow after billow tossed its monstrous bosom in the air, and occasionally those from different directions met with such violence, as in the concussion to dash the fiery spray 40 and 50 feet high. It was at once the most splendidly beautiful and dreadfully fearful of spectacles; and irresistibly turned the thoughts to that lake of fire from whence the smoke of torment ascendeth for ever and ever. No work of Him who laid the foundations of the earth, and who by his almighty power still supports them, ever brought to my mind the most awful revelations of his word, with such overwhelming impression. Truly, "*with God is terrible majesty*"—"Let all the nations say unto God, *how terrible art thou in thy works.*"

Under the name of *Pele*, this volcano, as you may have seen stated in the Missionary Herald, was one of the most distinguished and most feared of the former gods of Hawaii. Its terrifick features are well suited to the character and abode of an unpropitious demon; and few works in nature would be more likely to impose thoughts of terror on the ignorant and superstitious, and from

their destructive ravages, lead to sacrifices of propitiation and peace. It is now rapidly losing its power over the minds of the people: not one of the large number in our company, seemed to be at all apprehensive of it as a supernatural being.

After an almost sleepless night, we early turned our faces homeward, not without many "a lingering look behind," even at the very entrance of our path. It was precisely six o'clock when the last of our party left the brink. Never was there a more delightful morning. The atmosphere was perfectly clear, and the air, with the thermometer at 56° Fahrenheit, pure and bracing. A splendid assemblage of strong and beautifully contrasted colours glowed around us. The bed of the crater still covered with the broad shadow of the eastern banks, was of jetty blackness. The reflection of the early sun added a deeper redness to the western cliffs—those opposite were of a bright yellow, while the body of smoke rising between them, hung in light drapery of pearly whiteness, against the deep azure of the southern sky. Mounaroa and Mounakea, in full view in the west, were richly clothed in purple; and the long line of intervening forest, the level over which we were passing, and the precipice by which it was encircled, thickly covered with trees and shrubbery, exhibited an equally bright and lively green.

On gaining the top of the first precipice, the distant view of the crater was so strikingly beautiful, that I stopped long enough to secure a hasty sketch, though most of the gentlemen had preceded me. A copy I hope to send with this account of our excursion. We walked rapidly during the morning, and by 12 o'clock reached the houses built for our accommodation, about half way between the harbour and the volcano. We determined to spend the night here, and after a refreshing nap, washed and dressed ourselves for dinner, which we took at 4 o'clock on a bed of leaves, spread on the shaded side of one of the houses. Lord Byron's well stored liquor case still afforded an abundance of excellent cider, porter, brandy and wine, and most of the gentlemen made it an hour of great hilarity. After dinner, a native dance was again performed. We set off before daylight the next morning, and about one o'clock arrived at the bay. I was sorry to find Harriet more ill than when I left her. For the last twelve hours the family had become so much alarmed by an increase of unfavourable symptoms, as to think seriously of sending an express for me.

Monday, July 4th.—I dined with Lord B. on Saturday, when he informed me that he should sail on Wednesday of this week for Kearakekua, on the opposite side of the island. We are seriously apprehensive that Harriet will not be able to go in the Blonde. She is exceedingly feeble, and every hope of her being better, seems to be threatened. Mr. Davis called me aside on the Sabbath, and told me he thought nothing but a speedy removal to a more bracing climate could save her, and urged an immediate departure from the islands, as soon as she might gain strength to undertake a voyage. Mr. Bloxam, who lost a young and lovely wife very much in the same way, just before his leaving England, has been deeply interested in her situation. After a short visit to-day, during which he was particularly affected by her appearance, he sent home an Album belonging to H., with the following lines, written on returning to his lodgings. I am sorry to say to the friends who love her tenderly, but from whom she is removed too far to receive their sympathy and their special prayers, that they only express the general sentiment, as to her present state.

"Hark—they whisper—angels say
Sister spirit, come away."

"Hark! from realms of rest above
Steals the hymn of peace and love:—
As the enfranchis'd spirit flies
To her home in yonder skies,

Strains which Eden never knew,
Guide her untrod pathway thro'!

"Sister—ransom'd spirit, come!
Exile! seek thy native home!
Come, the Spirit bids thee—here
Never falls the parting tear:
Spread thy wings for speedy flight
To the realms of love and light."

—

On board the Blonde.
Wednesday 6th, 11 o'clock, P. M.

Harriet was carried from her bed to the barge, which brought us off at 4 o'clock this afternoon, and is now quietly reposing in the after cabin, far from the noise of the ship. Mr. Ruggles and his family are also on board, and the two queens with their suite. When we came on board we fully expected to proceed to the leeward of the island for 8 or 10 days; but when Lord Byron saw how very ill Harriet is, partly that she might meet her children as soon as possible, and partly on account of a letter he has received respecting a piratical squadron, he an hour since determined to bear away directly for Oahu. This is joyful tidings to us, for we had much reason to fear that H. would not have survived to see Honoruru by the other route. We feel overwhelmed by the kindness and affectionate attention of Lord B. He has insisted on our occupying his own private accommodations, that we may be as free as possible from all the inconvenience of shipboard. Mr. Davis, who manifests deep solicitude for H., on hearing of the determination to proceed immediately to Oahu, said to her—"In his lordship, madam, you have really found a brother—he is one of the kindest of men." He has our warm gratitude.

Friday, 8th, 10 o'clock at night.—We are still on board the Blonde. Though we cleared the harbour early yesterday morning, we made little progress till in the evening, owing to a calm. During the night and to-day, however, we have had a delightful breeze. The brightness of the sky—the beauty of the sea—the wild and romantick scenery of Maui and Morakoi, along the windward sides of which we have been coasting—the stateliness of the frigate as she ploughed the deep, with the strains of musick swelling on the breeze, would all have tended to excite cheerfulness and pleasure, but for the extreme illness of H. She has scarce spoken to-day, and I have watched by her sofa, fearing to leave her for a moment, lest on returning I should find her sleeping the sleep of death. She is exceedingly low, and we scarce know how she can bear the fatigue of landing. Two hours more of daylight would have brought us to an anchor at Honoruru, but not being able to double Diamond Hill before dark, we *wore ship* after sunset, and are now standing off land till midnight.

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Mission House at Oahu,
Saturday night, July 9th.

We passed Diamond Hill this morning at sunrise, and shortly after came to an anchor. Soon after breakfast, the barge came along side to carry us on shore. H. was removed to the deck, and lowered to the boat (where a mattress and cot were ready to receive her) in an arm-chair. Sir Geo. Ayre and Mr. Bloxam accompanied us. On reaching the shore we met Mr. Bingham, Charley and Betsey. They were greatly rejoiced at our arrival, but sadly disappointed in seeing H. so ill: they had hoped to have found her greatly benefited by the voyage. The crew of the barge carried her in her cot to Mr. Bingham's cottage—where she was safely placed in her own room, less exhausted than we had feared she would be. It was thought advisable that she should take an apartment at the Mission House, on account of the greater quietude of the upper rooms—every part of Mr. B.'s residence being exposed to the noise of the ground floor. She was accordingly, at 4 o'clock, removed to the apartment we occupied during our visit to Oahu last summer. The meeting with the children in good health, &c. has produced an excitement of spirits which

makes her appear better this evening. I myself have been greatly refreshed and comforted, not only by the same circumstances, but more especially by large communications from America, including the packets and letters accompanying the kind remembrance of our Otsego friends, sent to Boston in October. Harriet was not able, however, to hear one syllable from any of the letters. We thank you all for your remembrance, and trust, as long as we dwell on these distant and degraded shores, we shall continue to be cheered and animated in the same way.

Tuesday, July 12th.—The report from the Spanish main has hastened the departure of the Blonde. Yesterday some of the gentlemen, who did not expect to be on shore again, paid us a farewell visit. Among others, Lieutenants Ball and Talbot, and Mr. Wilson the purser, all of whom requested permission to say farewell to Harriet. This morning I met Lord B., Mr. Davis, and Mr. Bloxam at breakfast at Mr. Bingham's, after which they came over to express to Mrs. S. the interest they felt in her situation, and leave their best wishes for her recovery. Immeditely afterwards, they went to the point where the captain's gig was waiting. Gratitude for their very polite and unwearied attentions, led me to accompany them to the beach, where, with affection and sincere regret, I gave them the parting hand for the last time in this world. In the course of an hour the frigate got under weigh, under a salute from the fort, and early in the afternoon she had faded from our sight forever.

CHARLES SAMUEL STEWART.

Review.

TWO DISCOURSES ON THE NATURE OF SIN; *delivered before the students of Yale College, July 30th,* 1826. *By Eleazar T. Fitch. New Haven. Printed and published by Treadway and Adams.* 1826. *pp.* 46. 8*vo.*

These discourses claim the attention of THE CHRISTIAN ADVOCATE, not only because they contain a discussion of one of the most important doctrines of revelation; but also, because they are understood to convey the sentiments, not merely of the writer, but of the *school* from which they proceed. The publick cannot be too vigilant in regard to the doctrines taught in our colleges and theological schools, for these are fountains from which many streams issue; and erroneous opinions inculcated in them, will be widely diffused through the community.

Mr. Fitch is understood to be the professor of Theology in Yale College; and has it as a part of his duty, to preach to the students, statedly, on the Sabbath: and it appears, that these sermons were prepared as a part of the regular course of instruction, that they were both delivered on the same day, and were published at the solicitation of the Theological students of the college. Whether these discourses afford a fair specimen of the professor's usual style of preaching in the chapel of Yale, we cannot say; but if such be the fact, every judicious and enlightened friend of religion must regret, that the large number of young men under the care of that institution, should not be supplied with instruction better calculated to make them sound and sincere Christians. For our own part, we must say, that we have seldom read discourses less adapted to be useful to young men, in a course of academical education.

The text selected as the foundation of the doctrine inculcated in these discourses, appears to us to stand in a very unfortunate place, for one who aims to overthrow the orthodox doctrine of original sin. It

forms a part of that famous passage in which this doctrine is more clearly revealed, than in any other part of Scripture; and the very next words to the text of these sermons, have been understood by all orthodox commentators, to inculcate the opinion which professor Fitch endeavours with all his might to overthrow —*Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression.* These words have, generally, been considered as relating to infants, and as furnishing clear proof, that sin was also imputed to them. But the learned professor has given himself no trouble about the context, and does not even advert to this old and generally received opinion. It is true, in a part of these sermons, he attempts to give the sense of the passage cited, but it might readily be shown, that his exposition cannot be sustained. If the professor wished to examine, in the light of scripture, the doctrine of original sin, he could not have done better than to give a clear and consistent exegesis of the passage, or context, from which his text is taken.

But whether the preacher of these discourses is right or wrong in his doctrine, he has certainly subjected himself to criticism, as a sermonizer; for the superstructure is much broader than the foundation. The text simply declares "*that sin is not imputed where there is no law;*" but the doctrine which the preacher says the apostle warrants him to deduce from it is, "*that sin, in every form and instance, is reducible to the act of a moral agent, in which he violates a known rule of duty.*" Now, certainly, the text does not contain the latter part of this proposition. Suppose the professor able to establish its truth from other parts of scripture, or from reasoning on general principles, (which with him seems to be the preferable method of investigating truth,) still he can never deduce this doctrine from this text; and he had no warrant from the apostle to construct such a proposition from the words.

The text, moreover, does not declare that all sin consists in *acts*, and nothing else. It says not a word about *acts*. If the law may extend beyond acts, to principles, as most theologians have heretofore believed, then sin may be imputed where there are no *acts*. The plain doctrine of the text is one that all agree in holding—that where there is no law there is no sin: but this determines nothing respecting the nature of sin—nothing in regard to the point whether it must necessarily consist of nothing but *acts*.

There is also great want of clearness and accuracy in the professor's definition of the kind of acts, in which sin consists. "There are," says he, "certain powers and properties essential to constitute a being a moral agent, capable of willing in a manner that is morally right or that is morally wrong. Now it is of such an agent in the actual exercises of his will; in the volitions, choices, or preferences, which he makes, that I predicate either sin or holiness." Is there then no degree of sin in those desires and inclinations, in a moral agent, which do not result in choice or volition? Suppose a man feels a covetous desire for another's wealth, but better principles counteract it, so that the mind never forms a volition to do any thing dishonest; yet is not the least inclination of this kind sinful? A man may feel a secret envy towards his brother working in his breast, and inclining him to detraction, but if brotherly love prevail, or that he does not choose to defame him, is the envy of which he was conscious not sinful? If it is, then the definition is inaccurate or very obscure. If all our sinful acts are confined to volitions, preferences, and choices, then the deep humiliation of many Christians, on account of the evils which they suppose to exist in other acts, is founded in error. And the obscurity is not removed

by the quotation which the preacher makes from president Edwards.

But the author seems to us to have failed, still more in the illustration of the nature of sin, than in its definition; especially as it relates to sins of *omission*. These, according to him, "are those acts of the moral agent, which employ him in ways that differ from the positive requirements of duty." To call sins of omission *acts*, seems to us not a little strange. We had supposed that there was no act in bare omission; and that the fault of the agent consisted in *not acting*. The professor passes very hastily over this point. Indeed, if he had paused long enough to take an impartial view of the subject, he must have perceived that the admission of any such thing as sins of *omission*, was fatal to his whole hypothesis. He ought, in consistency, to have denied the propriety of the distinction between sins of *omission* and sins of *commission;* for surely, all unlawful *acts* are sins of *commission*. But let us look at this subject a little. The divine law requires men to love God with all the heart; now if men omit, or fail to love God, is not this omission a sin? Is it not the radical sin of our nature? Here, then, is a sin, and a great sin, without an *act*. Its nature consists in failing to act as the law requires. And it will not do to attempt to evade this, by saying that the sin really consists in loving something else, as the world for instance, more than God; for whether there be inordinate love to another object or not, it is plain that we cannot disobey the law of God more directly and essentially, than by neglecting to perform the chief duty which it requires. Grant that this is always attended, as Mr. F. endeavours to show, with positive acts of transgression; still the *omission* is itself sin, and the radical sin; not consisting in *acts*, but in the *defect* of such acts as are required. How then can that proposition be true, which traces all sin to *acts?* A just view of this single point is, in our opinion, sufficient to overthrow the primary proposition of the professor.

He is equally unfortunate in his attempt to illustrate the distinction between sins of *ignorance* and sins of *knowledge;* for as before he confounded all distinction between sins of commission and omission; so here he does the same, as it relates to sins of *ignorance* and sins of *knowledge*. Indeed, he could not do otherwise, in conformity with his main proposition; for there he makes sin to be "the act of a moral agent, in which he violates a KNOWN rule of duty." What place, then, we ask, is there for sins of ignorance? We have been accustomed to think that knowledge and ignorance are the exact opposites of each other. But yet Mr. F. wishes to be considered as not denying this distinction. His words are, "Nor do I in this deny the distinction between what are popularly called sins of ignorance and sins of knowledge. For in either case a known obligation is violated, to constitute the sin of the act; but the obligation in the one case does not, and in the other does, arise from the knowledge of the specific law. For instance; sins of ignorance are those acts in which the moral agent transgresses the known obligation to acquaint himself with laws that were applicable, or some known general obligation of morality, from which he might have inferred the given law; while those of knowledge are the acts in which he violates the obligation which arises from a knowledge of the given published law itself." Now, if we understand the writer, (for it must be confessed there is much obscurity in this passage) the *whole* sin of a man who sins through ignorance, consists in his neglect or refusal to make himself acquainted with the laws by which he was bound—Whatever other acts he may perpetrate, however atrocious, in consequence of his ignorance, they have nothing of the nature of sin. Indeed Mr. F. can have no other meaning, unless he will contradict himself; for, according to him, in every form and instance, sin is "a violation

of a known rule of duty." Where, then, is the difference between these two classes of sins? for in either case, as he says, "a known obligation is violated." What is said about the obligation arising in the one case from a knowledge of the specific law, and in the other from some different kind of knowledge, we are free to confess, is unintelligible to us. The fact is, according to the showing of the author, each violates a known law; and the ignorant sinner violates no law but that which binds him to use diligence to know the laws under which he is placed. For as to his acts committed through real ignorance, there is no sin in them, however flagrant and injurious they may be in themselves, since they are not committed against a known specifick law. But is this a sound doctrine? Is it safe? Is it scriptural? Take an example from the New Testament. Paul, while a Pharisee, verily thought that he ought to do many things contrary to the religion of Jesus. While in this state of ignorance, he persecuted the Christians even unto death, and caused them to blaspheme the name of Christ—to be dragged to prison and death. In all these acts, did Paul commit sin? Yes; according to our author, in not making himself acquainted with his obligation; but in these acts of persecution, blasphemy, and murder, there was no sin at all, for "sin is the violation of a known rule of duty." But whatever our theological professor may say, Paul entertained a very different view of this subject. He acknowledges that he was *a blasphemer, and a persecutor, and injurious*—and that he was *the chief of sinners*. We should be very reluctant to charge the professor of theology in Yale College with such an opinion as the one here stated, if it did not follow as an inevitable consequence of his theory: but, in our apprehension, his main proposition clearly contains the objectionable doctrine, and all his illustrations go to confirm it.

But let us now attend to the proofs which the writer adduces, to confirm the proposition which he has laid down in the beginning of his discourses.

"The first proof which I allege, on this subject, (page 6,)" says he, "is the *operation of our consciences.*

"The conscience manifests itself in the feeling of obligation we experience, which precedes, attends, and follows our actions. Its very decisions respecting guilt, consequently, are resolvable into a strong perception of our own personal obligations which we have violated: and no accusation of conscience, therefore, can ever arise, except on the ground of our having violated a known obligation. I have never felt a compunction of conscience in my own case but on such grounds; and as men are constituted alike, I assume it as a fact that no others ever have."

There is something extremely vague and unsatisfactory in this argument; for the dictates of conscience in different men, are exceedingly diverse, according to the education which they have received, and the knowledge of the divine law which they possess. If the appeal is made to the great majority of men, the argument will prove too much—It will go to establish the opinion, that there is no sin in human volitions, which are followed by no external acts of transgression: For such is the blind and stupid condition of by far the greatest part of mankind, that their conscience never condemns them for mere exercises of the mind, which result in no action; and it may be doubted whether this is not the fact in regard to a large majority even of those who have been educated in Christian countries. But it is probable, that the appeal is made to those only whose minds are enlightened. Indeed, the learned professor seems to think it unnecessary to travel farther for proof than to his own breast. "I have never felt a compunction of conscience," says he, "in my own case, but on such grounds; and as men are constituted alike, I assume it as a fact that no others ever have."

We scarcely know what name to

give to this argument. It might be called a new kind of *argumentum ad hominem;* an argument that must be convincing of course to the man who uses it, but which cannot possibly have the least influence on any other man, whose feelings do not correspond with those of the professor. It has the advantage of being short and always ready for use, but labours under the disadvantage of many other arguments, that they can be turned with all their force against him who employs them. If another man should say, I have felt strong moral disapprobation of myself for possessing *a nature* so evil, that it gives rise to innumerable evil thoughts, and as all men are constituted alike, I assume it as a fact, that all others have experienced the same—would not his argument be valid against the theory defended in these discourses? But perhaps the professor would say, that no man ever was conscious of such a feeling. Here we are at issue with him. We will not presume to set up our experience in opposition to that of the respectable writer, but we will undertake to produce hundreds of judicious and upright men, who will avow what has been stated above, as their daily experience. Now, whose conscience is correct in its decisions, in regard to this point, is a thing not to be determined by any one man's experience; no, not even by that of a professor of theology. This first argument therefore is, beyond all controversy, inconclusive, until the important fact in question is settled. Or, to say the least, however it may affect others, it cannot possibly have any weight with us, and with others whose minds are constituted like ours, and who are conscious of a moral disapprobation of depraved *principles* in the mind; meaning by principles, something antecedent to our volitions, and from which they take their character. If we are wrong in our judgment of this matter, we suffer a great deal of unnecessary pain and humiliation, from which the professor must be entirely exempt; but we cannot help it.—This is our candid opinion, after the most careful examination of our own hearts. We admit, indeed, that sin in the heart previously to action, is latent, and that while it remains so, we can have no direct consciousness of it. But when, by a succession of evil acts it betrays itself, we are as certain of its existence as of the acts of which we are conscious; and we have no more doubt about the depravity of the principle than of the acts which proceed from it: just as when from a concealed fountain, poisonous streams issue, we are assured that the fountain itself is poisoned; or when we find bitter and unwholesome fruit produced by a tree, although the nature of the tree is hidden from us, yet by its fruit we know that it is evil.—This last is our Saviour's own illustration, "The *tree* is known by his fruit."

Considering, then, that the consciences of men differ according to their understanding of the law of God, we cannot but think, that it was useless, in a case of this kind, to make an appeal to conscience: it ought to have been made at once to the law. Here, and not in the feelings of this or that man, is the standard of rectitude.—To all arguments from this quarter we will listen with profound reverence.

We feel ourselves, therefore, under no obligations to consider the other positive assertions respecting the operations of conscience, contained in this part of his proof, for we consider the professor as still giving us his own experience, and taking it for granted that all must agree with him in his facts; whereas we have declared our utter dissent, and expect to have a large majority of the most serious and enlightened Christians agreeing with us. We may therefore well dismiss this first argument as of no validity. It is in truth just as forcible, as if the preacher had said, "In my judgment the thing is so, and as all minds are constituted alike, I shall assume it as a fact, that no man ever had any other opinion."

The second argument in support

of the general proposition is, an appeal *to the universal sentiments of men.*

On this we have only two short observations to make. The first is, that it seems to us to be the same argument as the former, only expressed in different words. Where lies the difference between appealing to the consciences of men, and appealing to their sentiments on moral subjects?

Our other observation is, if the ground assumed in this argument be correct, there neither is, nor can be, any dispute on the subject. If the universal sentiments of men are in favour of Professor Fitch's doctrine, then *we* are of the same opinion with him. But we beg leave to enter a dissent, at least in favour of ourselves and a few others—we suspect more than a few. And we may well do this, since the professor has given us no proof of the fact, but briefly says, "And that it is their united conviction, that sin is resolvable into that which I have stated, I refer to the grounds on which they justify themselves in accusing others of blame-worthiness, and in awarding punishments." All that remains of this paragraph has nothing to do with the point in dispute. But if there are found persons who blame others for having an evil nature and evil principles, and who think them deserving of punishment for this evil, then the argument, as before, can have no force until this point is settled.

(*To be concluded in our next.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of February last, viz.

Of James S. Green, Esq. from Rev. Dr. Thomas M'Auley, one instalment of Timothy Hedges, Esq. of New York, on Rev. Mr. Russell's paper, for the New York and New Jersey Professorship,	$20 00
Of the Newville Mite Society of Cumberland county, (Penn.) for the Oriental and Biblical Literature Professorship,	12 25
Total,	$32 25

View of Publick Affairs.

EUROPE.

But little intelligence has reached us from Europe during the last month. But we rejoice to learn that the general peace of Europe is not, from present appearances, likely to be disturbed; and that there seems to be a prospect that the sufferings of the Greeks are drawing to a close.

BRITAIN.—The latest dates that we have seen from Britain, are of the 17th of January, from Liverpool. Parliament was still in recess, and the suffering throughout the nation was much as it had been for some months preceding—in some places a little altered for the better, and in others rather for the worse—on the whole, if there was any amelioration, it was scarcely perceptible. The king had addressed a letter to the Archbishops of Canterbury and York, requesting that charity sermons might be preached in all the churches, and contributions taken up throughout their diocesses, for the relief of the poor, in the manufacturing districts. Information had been received of the arrival of the British troops sent to Lisbon, and of their welcome reception there. It also appears that considerable reinforcements were expected from Gibraltar and the Mediterranean, so as to make the whole British force in Portugal, 10,000 men, in addition to those sent from England. The death of the Duke of York, which was in rumour in the former part of the last month, is confirmed by the last arrivals. By these arrivals it is also announced, that the independence of Greece has been formally demanded from the Porte, by the three great powers of Britain, France, and

Russia. War was also talked of with America. For what cause is not stated; but we suppose, on account of our controversy in relation to trading with her colonies. But this we regard as altogether idle.

A census, made by the Roman Catholick clergy of Ireland, states the population of that Island at near nine millions, of which it is said that seven millions are Catholicks. The Roman Catholick orator, O'Connor, made a flaming speech at a publick meeting in Dublin, in December last, which has been published in the British papers, and republished here.

FRANCE.—We have seen French dates as recent as the 1st of January. It would seem that the French are disposed to co-operate cordially with England, in endeavouring to terminate the Spanish aggressions on Portugal, and that the other great European powers, avowedly at least, condemn the hostile measures of Spain; and recognise the propriety of the British interference for the protection of their ancient ally. There is indeed a party in France that would wish to support Spain, but its influence is entirely overruled. Mr. Canning's famous speech in the British Parliament, relative to the Portuguese expedition, contained some things which were highly offensive to a number of the members in both the French chambers; and severe recriminatory speeches were pronounced, in discussing the answer which was to be returned to the royal speech at the opening, and of which we gave an account last month. Eventually, nevertheless, the reply of the chambers was the echo of what had come from the throne. Probably, however, this would not have been the fact, if Mr. Canning had not made what has been termed "a new edition" of his speech, in which he suppressed, or modified, all the offensive parts—It appears, indeed, that he delivered one speech to the British Parliament, and wrote another for the French chambers. Very earnest debates had taken place relative to the passage of a law for regulating the press.—We regret to learn from the French papers that our nation's friend, General Lafayette, has been called to mourn the death of his son-in-law.

The King of France has recently issued a severe edict against the slave-trade. Merchants, insurers, supercargoes, captains, &c. engaged in this trade, are to be banished the kingdom, and to pay a fine equal to the value of the ship and cargo concerned.

SPAIN.—Never, we believe, was a court more embarrassed, than that of Spain has been for some time past. With the best inclination in the world to make war on Portugal, and urged, and even driven to it by the slavery-loving and priest-ridden population of the country, still the king and his counsellors dare not declare war. On the contrary, they assure England and France that they will preserve peace, and make reparation for the aggressions already committed; and this, we believe, through fear of the consequences of a refusal, they have been, and still are, labouring to do—but it is labouring against the current both of their own inclination and the wishes and demands of their party, who loudly call for war, and threaten the throne itself, if the call be refused. Britain, backed by France, has given in her ultimatum, in a most decisive tone, and demanded an immediate answer. The answer is favourably made, but hostile dispositions and operations continue. We must wait for the issue, which we think is doubtful. But we see no indications of support to Spain, from any other power, if she goes to war. Perhaps it is her destiny to be conquered into a better temper, or to be deprived of all capacity to do mischief.

PORTUGAL.—The session of the Portuguese Cortes closed on the 23d of December. The new Cortes were to meet on the 2d of January. The Princess Regent was indisposed and unable to address the Cortes on their dissolution, but the Minister of the Interior assured the members of the good condition of the country. Vigorous and spirited measures, prompted by British counsels and aided by British arms, were in operation to subdue the rebels in the northern part of the kingdom. Some hard fighting had taken place between small corps of the contending armies; but no very important advantages had been gained on either side. The British forces had not reached the scene of action.

GREECE and TURKEY.—A letter from Napoli, of the date of Oct. 15th, 1826, from our countryman, S. G. Howe, has been published within the past month, giving a detailed account of Grecian affairs at the time of writing. The amount of the whole is, that Athens was then the principal seat of the war; that the Acropolis or citadel was still in possession of the Greeks, and manfully defended; that the existing plan of the Greeks for the relief of Athens, was to intercept all supplies going to the Turkish army, and that this they were likely to effect; that Ibrahim Pacha was too weak to effect any thing further in the Morea, without reinforcements from Egypt; that in some late attempts to extend his conquests, he lost 400 men, and was obliged to fall back on Tripolitza, where he was at the time of writing; that the recent naval operations, had been on the whole favourable to the Greeks; that the Alexandrian fleet, by

which reinforcements were to be sent to Ibrahim Pacha, was not ready for sea; that Lord Cochrane was earnestly expected, as one of his vessels had arrived; that the national assembly was speedily to meet at Paros; and that there was good reason to believe that a settlement would be effected between the Porte and the Greeks, by means of English and Russian mediation. This last intimation is calculated to render more credible the accounts by the last arrivals, that a settlement has been actually effected, on the united demand of Britain, France, and Russia.

ASIA.

PERSIA.—The London *Courier* of Dec. 30th contains the following article:

Defeat of the Persians.—Despatches were received this morning by Government, dated Trabree, October 3d. They announce that a division of the Persian army, detached by his highness the Prince Regent, under the command of his eldest son, Mahomed Meerza, and his uncle, Ameer Khan, was defeated with severe loss, on the 26th September, near the village of Shampkar, five turseekhs north-west of Georgia.

The battle was fought on the banks of the Yezan, a second stream of which divided the contending armies. The Russian force amounted to about 6000 infantry and 3000 cavalry, with a proportionate number of guns; that of the Persians to 5000 infantry and 5000 irregular horse, with six field pieces.

After some hard fighting the Persians were compelled to retire in the utmost confusion; and it is supposed that nearly the whole of their infantry were either killed or taken prisoners.

Three field pieces fell into the hands of the Russians, and Ameer Khan was killed by a Cossack, when in the act of rallying his troops. The young prince, Mahomed Meerza, was taken prisoner by a Cossack, but was afterwards rescued, and borne away in triumph by one of his surdars.

BURMAH.—The state equipage of the Burmese Emperor fell into the hands of the British in their late military operations in Burmah, and has lately been sold at auction in London. We have seen a most interesting letter from Mrs. Judson, in which she gives a particular account of the imprisonment and sufferings of her husband, Dr. Price, and herself, and more satisfactory information relative to the nature of the Burmese government and mode of warfare than we had seen before.

JAVA.—A rebellion of the natives in the island of Java against the Dutch government, has existed for a considerable time past, and now appears to wear a very formidable aspect. A letter received in England, dated Oct. 30, 1826, says—

"The rebellion is not put down, and I do not perceive any progress making to accomplish so desirable a purpose. The restored Sultan gets no adherents, and the Dutch forces in the interior accomplish nothing but marches and counter-marches.—Gloomy indeed are the affairs of Netherland India. It will require at least forty millions of guilders more, ere the troubles will be ended."

Later accounts are still more unfavourable. They represent the native troops so successful, as to threaten to drive the Dutch out of the island; or at least to confine their influence to Batavia and its environs.

AFRICA.

The American Colonization Society in Washington city, have received letters from Liberia of as late a date as the 6th of Dec. ult. conveying authentick intelligence of the prosperity and extension of the colony. The African Repository for January gives an interesting account of the adjourned annual meeting of the society, held in the hall of the House of Representatives, on the 20th of that month. It also contains the eloquent speeches delivered on that occasion by Mr. Knapp, of Boston, and Mr. Secretary Clay, as well as much interesting intelligence relative to the general concerns of the Society. We feel constrained to recommend to our friends the patronizing of the African Repository. It not only comprises details of the proceedings of the society, and full statements of the concerns of the Colony, but communicates much useful information in relation to Africa in general.

AMERICA.

BRAZIL.—It appears that the empress of Brazil, the consort of Don Pedro I., died at Rio Janeiro, on the 10th of December last. The emperor was absent with his army. We have heard nothing of importance recently, of the state of the war between Buenos Ayres and Brazil. There is a rumour afloat, which we wish may prove true, that peace has been made between these powers, through the mediation of Britain.

COLOMBIA.—The Liberator Bolivar seems likely to settle the unhappy and ill-boding dissentions which, during his absence from Colombia, broke out, and threatened to plunge that extended Republick into all the miseries of civil war. He has apparently restored peace and order in every part of the country which he has yet visited. It remains to be seen whether order and contentment will be permanent. When last heard from, in the latter part of January, he was in Caraccas, and was received there with the same enthusiasm as in other places. He appears to have justified the proceedings of Paez; and for this we profess ourselves unable to account. He is clothed with absolute power; and if he shall effect a union of parties and tranquillize his country, and then resign his power, we know not in what manner his patriotism and fame could receive an addition to their lustre.

MEXICO.—It appears that the Mexicans are divided into two parties, who have ranged themselves under two orders of Free-Masons, one denominated the *Scottish*, and the other *Yorkists*; that to the former belong those who, in our revolutionary times, we should have denominated *Tories*, and to the latter, *Whigs*. Both parties are numerous, but the latter are likely to prevail. But the country cannot be in a settled state, while these parties are as strong and hostile as they are at present.

We have no news from the Congress of *Tacubaya*—Commodore Porter is at *Key West*, with a part of his fleet—not, it is said, blockaded; as he affirms that he can go to sea when he pleases, without a rencontre with the Spanish fleet of Laborde, if such should be his choice. It is said that he is waiting for a reinforcement, which he expects shortly.

The province of Texas has declared itself "free and independent of the United States of Mexico," and has assumed the name of the "Republick of Fredonia." A national Congress was to assemble at Nacogdoches, on the first Monday of February, to form a constitution. The Indians, who are very numerous in that region, are represented as friendly to the new republicans, and hostile to the Mexicans.—The latter, however, seem determined, by military force, to put an end to this new republick. What will be the issue is very uncertain.

UNITED STATES.—Our Congress have once more put a negative on the attempt to frame a bankrupt law for the Union. The bill to impose an additional impost on imported woollen goods is also likely to be negatived in the Senate, after passing the House of Representatives. Much time has lately been consumed in the Representative's Hall, in a debate relative to the power of the Secretary of State, to appoint printers to publish the laws, in the several states of the Union. When our national legislature sat in Philadelphia, many years ago, a gentleman somewhat given to satire, on observing the hurry of Congress, and its sitting all night at the close of the session, made a remark which we have often thought on since. "Congress, (said he) are like other delaying sinners—They leave almost every thing to be done at the last; and then every thing must be done in a hurry, much is ill done, and much is left altogether undone."

The committee of inquiry into the official conduct of the present Vice President, when Secretary of War, have made a report, clearing that officer from every charge, or just imputation of improper conduct, in the discharge of his official duties.

*** We have in our present number omitted several heads or titles which usually appear in our miscellany, and of course the articles appropriate to them—Not because such articles were not fully at our command, but solely because the whole of our pages, for the present month, seemed to be imperiously demanded for the publications which we have inserted. We shall, however, very rarely depart from our established arrangement; and indeed it has been with extreme reluctance that we have done it in a single instance.—"Travels in Europe for Health," and "Transatlantick Recollections, No. IX." in our next.—"REBECCA's" inquiry will also be resolved in what will appear in our next number.—To the notices on our cover we solicit, with respectful earnestness, the attention of all our subscribers.

ERRATUM IN OUR LAST NUMBER.

Page 96, line 11 from bottom, for *island* read *district*.